

# The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2433.  
No. 173, NEW SERIES.]

LONDON, SATURDAY, FEBRUARY 9, 1889.

[PRICE 2d.

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## TOPICS AND EVENTS.

THERE appeared recently in the columns of our Boston contemporary, the *Christian Register*, a good deal of discussion on Mrs. Ward's novel, "Robert Elsmere." A file of the paper containing this discussion was forwarded to Mrs. Ward, who after expressing her gratification at being allowed a glimpse into the everyday life and thought of American Unitarianism, and her opinion that in such a field as the States, with their more elastic conditions, a great deal more ought to be made of Liberal Christianity than in this country, where "our struggle is harder to fight," she goes on to thank her defenders, "especially to Mrs. Celia Woolley, who has exactly hit the point with regard to Elsmere's visits to Mme. de Netteville. Evidently she and I have known people just as 'divinely stupid,' to use her phrase." Mrs. Ward contradicts the rumour that she is going to the States this year, but she announces an article in the *Nineteenth Century*, "which will touch the point of 'testimony' among others."

THE *Halifax Courier* reports that, at the monthly church meeting of Square Congregational Church, the resignation by Mr. E. Crossley, M.P., of the office of deacon, which he had held since 1872, was accepted with thanks for his past services, and a vote of confidence in the Rev. E. A. Lawrence was carried enthusiastically, with only four dissentients. Mr. Crossley said that he should take the advice which he gave to others when he supported Mr. Lawrence five years ago—not to remain in a Church from which he differed, to disturb that Church. Mr. Crossley's uncle, the late Mr. J. Crossley, M.P., was the chief contributor to the present beautiful building; and Sir F. Crossley and other members of the family were the warm supporters of Dr. Mellor, from whose standard of orthodoxy Mr. Lawrence has departed.

ONE of Mr. Lawrence's predecessors was the Rev. J. Barling, who resigned his pulpit on finding that he could no longer hold the doctrine of the Trinity, and in 1847 published "A Review of Trinitarianism," a learned criticism of the various conflicting views of orthodox divines. After the death of the Rev. W. Turner, he was for a short time the minister of Northgate-end, Halifax. In 1858 the Rev. E. Mellor read to the Congregational Union of the West Riding a paper on "The Doctrine of Vicarious Sacrifices," which was afterwards published. To this the Rev. T. Hincks, of Leeds, replied in three lectures on "The Method of Christian Salvation." In 1859 Mr. (afterwards Dr.) Mellor reprinted his paper, with a long reply to Mr. Hincks' criticisms. Mr. Bradlaugh, then known as "Iconoclast," when lecturing at Halifax, treated it as an exposition of the doctrine of Scripture; and this was one inducement to the Rev. R. L. Carpenter to deliver "Six Lectures on the Scriptural Doctrine of Reconciliation or Atonement," which were published (in part by the aid of the Unitarian Association) in 1860.

DR. MELLOR'S doctrines were in accordance with the fourth of the Articles of Faith attached to the deed of Square Church (quoted by Mr. Crossley):—"The Incarnation of God the Son in the person of

Jesus Christ, the sufficiency of his expiatory sacrifice and atonement for sin." This seems to accord with the Second Article of the Church of England:—Christ "truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men." Mr. Lawrence maintains Paul's doctrine, "that God was in Christ, reconciling the world unto himself." "Atonement, or Reconciliation, wrought by Christ, through which we are brought into, and enabled to maintain our true filial relation and behaviour toward God our Father, is the central truth in all my Christian thought and teaching. I know that Christ reconciles me to God." Mr. Crossley publishes in the *Halifax Courier* about two columns of texts, which he regards as supporting the doctrine he holds. The *Christian World*, in its comments last week on "A Sad Sight in Halifax," remarks that "It is because one set of doctrines tends to moral elevation, while another set tends to moral abasement, that the former is to be preferred and selected from the varying conceptions embodied in the Biblical Literature of the Jews. . . . Men are beginning to have a clearer perception of the meaning of that great saying, that 'the letter killeth, but the spirit giveth life.'" The Rev. F. E. Millson advertised a discourse for last Sunday evening on "The 'fact' of the Atonement judged by Morality and Experience."

THE January number of the *Unitarian Review* (Boston, U.S.A.) contains a very notable article by the editor, Mr. Joseph Henry Allen, on "The Contact of American Unitarianism and German Thought." On this subject Mr. Allen writes with all the advantages of an intimate acquaintance with leaders of Liberal theology in the States, extended over many years; indeed, from the time when he listened with "a vague but exhilarating delight" to Mr. Emerson's famous divinity school address, delivered fifty years ago, he has been in touch with a series of remarkably influential thinkers, including Andrews Norton, George Ripley, Noyes, Hedge, Parker, Everett, Sears, Furness, and James Freeman Clarke, not to further extend the list. To those who warmly espoused Schleiermacher's method, he attributes the fact of which he expresses himself strongly assured, viz., that though "the old doctrinal view of the incarnation, the atonement, the resurrection, and the miraculous works of Jesus" may have been washed away by the tide of scientific thought, the springs of spiritual life have been quickened and refreshed. And this also is significant, that, where the miracles are received with the same faith, comfort, and reverence as of old, "not one of us," he says, "thinks of defining the line of Christian fellowship by the acceptance of them." Happy men of the New World! Would we could boast of as generous toleration on this side the Atlantic.

A MOVEMENT is on foot to bring Mr. Allen's magazine into closer relationship with readers and writers in this country by making it a quarterly, and by allotting a section to British contributors under their own editor, who will act jointly with the present management. A circular has been issued by the Rev. J. E. Odgers (of Bowdon, Cheshire) detailing propositions for the new venture, and all who are interested in the maintenance of the highest scholarship in Unitarian circles in this country should give the subject their prompt attention. If any reader has not received a circular he should write to Mr. Odgers without delay; and readers who have received circulars are desired to reply to that gentleman before Wednesday next.

THE *Pall Mall Gazette* has elicited opinions from representative men on the subject of the proposed seven-days newspaper with which we are threatened by a too enterprising American. The replies published are unanimous in condemnation of the movement, and generally upon the right grounds, viz., the protection of the human creature from the tyranny of unceasing toil. The old narrow Sabbatarianism has nothing to do with our objection to the proposal. It is a matter of bodily and mental hygiene. We confess to a feeling approaching to loathing as we observe the growth of the greedy mammon-worship of



the age. Let us be content with idolising Nitrate Kings, their progeny, and their connections; but with the blatant newsmen who want to take away our one chance of breathing space we really cannot be patient, even though they are American millionaires.

THE squalid tragedy of the Austrian Crown Prince illustrates the terrible truth that what are called the favours of Providence are often burdens too heavy for most men to stand upright under. And what foe of monarchy can think of it without pity for the wretched father and family who have had to perform the slavish ceremonials of Court life around the ghastly symbol of their deepest misery? If a Thackeray had been present at that futile pageantry of the priests what a fearful chapter might have been written and set side by side with his picture of the funeral of Napoleon. Taken with the current scandal connected with the German Court, the event is not likely to deepen the reverence for princes in Europe, which is already, perhaps, shallower than some comfortable people think. And yet the name of Boulanger is ominous to Republicans. On the whole, it is a good thing Carlyle is dead, so that we may leave the Jeremiads that might have been, and each improve our little gardens with Candide.

CHURCHES AND SOCIETIES.

(Secretaries and others are particularly requested to send their reports —which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

SUSTENTATION FUND.

THE annual general meeting of contributors to the Sustentation Fund for the Augmentation of Ministers' Stipends was held on Wednesday afternoon at University Hall, Gordon-square, London. In the absence of the President (Philip J. Worsley, Esq.), who is abroad for his health, the chair was taken by Joseph Lupton, Esq., of Leeds. The other gentlemen present were Professor Carpenter, Dr. Crosskey, Rev. T. L. Marshall, Rev. R. Shaen, Rev. J. Page Hopps, Rev. H. Ierson, Messrs. Henry Tate, F. Nettlefold, D. Martineau, and T. C. Clarke, and the honorary secretaries, Mr. Harry Rawson and the Rev. A. W. Worthington. Letters expressing regret for inability to be present had been received from Mr. Worsley, the Rev. S. A. Steinthal, and others.

The minutes of the last annual meeting were read and confirmed.

Mr. T. C. CLARKE, treasurer of the fund, read an abstract of the accounts for the year. The invested capital is now £18,000, and Mr. Clarke stated that if the stocks were now to be sold, they would realise probably £1,700 more than they had cost. The annual subscriptions and donations promised for five years only will now drop, except to the extent to which they may be renewed. Hence, Mr. Clarke pointed out, the need of a large increase in the subscription list.

Mr. RAWSON, as one of the honorary secretaries, read the following report of the Board of Managers:—

REPORT.

The Board of Managers, in again presenting its annual report to the contributors, is glad to record the renewed testimony to the usefulness of the Fund afforded by the grateful letters which it frequently receives from the secretaries of congregations to whom its grants are made, and from the ministers who are consequently benefited.

The amount which the Board will be able in future to distribute, according to its present income, can now be foreseen with some accuracy. The income from invested funds may be taken at about £675. The subscriptions guaranteed for five years, though they may in some cases be still continued, can no longer be regarded as a certain income, and the amount to be distributed will therefore depend upon annual subscriptions or donations, which in 1888 amounted to nearly £500. Hitherto the Board, since it entered upon its full activity, has distributed annually from £1,000 to £1,100 at a small working expense of less than £60 in 1888, so that an annual subscription list of at least £500 is needed to enable it to continue its aid on the same scale, and a larger amount will be needed if it is to increase the number or average amount of its grants. The following is a list of grants made during the year 1888, amounting to nearly £1,100:—

ENGLAND: FEBRUARY 1, 1888.		
Loughborough (dating from Midsummer, 1887)	...	£20
Tamworth (dating from Midsummer, 1887)	...	20
South Shields (half-year)	...	10
JUNE 26, 1888.		
Ringwood (conditionally)	...	20
Dover	...	20
Poole	...	25
Cirencester	...	20
Boston	...	20
Lewes	...	30
Portsmouth	...	20
Guildford	...	30

Newport (Isle of Wight)	...	£35
Newbury	...	20
Cheltenham	...	25
Tamworth	...	20
Tavistock	...	20
South Shields (conditionally)	...	20
Banbury	...	20
London (Stamford-street)	...	30
Hastings	...	25
Bessells-green	...	20
Douglas (Isle of Man)	...	20
Ipswich	...	25
Ilminster	...	20
Wolverhampton	...	20
Brighton	...	30
Godalming	...	30
Doncaster	...	20
Bury St. Edmunds	...	25
Kingswood	...	20
Liverpool (Hamilton-road)	...	30

WALES: FEBRUARY 1, 1888.

Aberdare (dating from Midsummer, 1887)	...	20
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JUNE 26, 1888.

Brondeifi and Caeronnen	...	20
Cefn Coed	...	20
Capel-y-Bryn and Altyplaca	...	20
Dowlais and Gellionen	...	30
Wick (conditionally)	...	20
Cribin (conditionally)	...	25
Pantdefaid and Capel-y-Groes	...	20
Rhydygwin and Ciliau Aeron	...	20
Cwmbach, Aberdare	...	20
Cardiff	...	20
Aberdare	...	20

SCOTLAND, June 26th, 1888.

Glasgow (South St. Mungo street)	...	25
Aberdeen	...	30

IRELAND, June 26th, 1888.

Cairncastle	...	20
Templepatrick	...	20
Raloo	...	20

£1,070

Two difficulties are occasionally met with in the distribution of the fund. The Board trusts that these difficulties will gradually disappear as its methods of action become more definitely settled and more generally known. The first of these is, that some of the aided congregations may be tempted to rely upon the Fund, and may relax, in consequence, their own efforts to raise an adequate stipend for their ministers. If this should ever be the case, the Fund would cease to be one for the "augmentation of ministers' stipends." The Board has taken every opportunity which presented itself of explaining to congregations seeking its aid the necessity for additional effort on their own part as a condition of obtaining that aid. Such a suggestion has generally been acceded to readily, and the minister's stipend has thus been augmented from two sources, namely, the contributions of his own flock and the grant from this Board.

The second difficulty is that congregations who have once received a grant are apt to calculate on its continuance, both from year to year, and also when making arrangements for the settlement of a new minister. The Board, therefore, again calls attention to the fact that it entertains no application from any congregation till its minister is actually settled in his pastoral charge. It must further be understood that its grants are literally in augmentation of the stipends promised by the congregations, and cannot be included as part of the sum which the congregation has agreed to pay.

The Board has again to mourn the loss of generous contributors to its fund, and mentions with respectful regret the death of the Rev. G. H. Wells, M.A., and Mr. C. S. Grundy of Manchester, a faithful and devoted minister, and an excellent layman. On this list of departed friends must also be inscribed the names of Mrs. Roscoe, mother of Sir H. Roscoe, and of Mr. A. Bromiley, of Thicketford, Bolton.

The Rev. H. IERSON moved that the reports of the treasurer and of the Board of Managers be adopted, printed, and distributed among the contributors. He regretted that the grants were not considerably larger. He did not approve what seemed to be the rule of not giving less than £20. There were cases in which a £10 grant would be a great boon, and other cases in which a much larger grant would do a great deal of good.

The Rev. R. SHAEN seconded the motion.—Carried.

On the motion of Mr. TATE, seconded by the Rev. T. L. MARSHALL, the retiring managers were re-elected.

Mr. RAWSON moved the re-appointment of Mr. Worsley as president, and in doing so spoke of the warm interest which he knew that Mr. Worsley took in the Fund.

The Rev. J. P. HOPPS seconded the motion.—Carried.

The treasurer, honorary secretaries, and honorary auditor (Mr. E. W. Marshall) were also re-appointed.

DR. MARTINEAU'S ORGANISATION SCHEME.

The CHAIRMAN said that the Board of Managers had received a



letter from the committee of the Leeds Conference, asking their opinion on Dr. Martineau's Organisation Scheme. The Board had passed a resolution authorising the secretary to reply, that with regard to the proposed Pastorate Fund, the only feature of the Scheme which concerns the Board, it cannot see its way to approving the establishment of a Fund raised and administered in the way proposed, but is of opinion that it might readily act in harmony with such a Fund if it were established.

Mr. RAWSON expressed his decided opinion that the proposed Pastorate Fund was neither practicable nor necessary. We do not want any new fund of the kind if only there were complete co-operation of those already in existence. He named a number of funds now in operation for augmenting ministers' stipends, whose total capital is nearly £80,000, their income being £5,165. Adding to these some other funds, such as those for ministers' widows, education of students for the ministry, and so forth, he totalled a capital of £199,000, and an income of about £10,000. Seeing that there are only about 300 of our ministers in the United Kingdom, if these funds were properly managed, and the managers acted in concert, he doubted if any religious body existed anywhere which is so well off as ours, in proportion to its numbers, in the matter of such funds.

Mr. DAVID MARTINEAU: And you say this without taking into account the endowments of our chapels?—Mr. RAWSON: I do.

A vote of thanks to the chairman, moved by Mr. TATE, brought the meeting to a close.

#### MEMORIAL HALL, MANCHESTER.

THE annual meeting of the trustees was held at the Hall on Friday, Feb. 1, Mr. HARRY RAWSON presiding. The Report showed that a large number of associations, societies, and funds had again, during the year, been allowed the free use of rooms on fifty-seven occasions. The decease of two trustees, Mr. C. S. Grundy, J.P., and Mr. R. T. Heape, J.P., was recorded with deep regret, and suitable resolutions of condolence were ordered to be sent to their respective families. A vote of sympathy with Mr. T. P. Jones, formerly keeper of the hall, was agreed to, expressing the regret of the trustees that his impaired health had compelled his resignation of the position he had held since the establishment of the Hall with so much fidelity and devotion to his duties. The appointment of Miss Bennett as his successor was confirmed. Grants of £50 each were made to the Swinton and to the Dob-lane congregations in aid of their building funds. The number of trustees being considerably reduced by death during the last few years, it was determined that a new Deed should be prepared, and that the following gentlemen should be invited to act, viz.:—Messrs. James R. Beard, J.P., J. Dendy, jun., Francis Nicholson, A. E. Steinthal, M.A., Jesse Pilcher, Benj. Heape (Rochdale), and Frank Taylor, J.P. (Bolton).

The annual dinner was subsequently held, to which the following guests had been invited:—Revs. J. E. Odgers, C. T. Poynting, James Black, H. E. Dowson, George Knight, and Charles Roper; Sir H. E. Roscoe, M.P., and Mr. E. W. Marshall, the Secretary to the Trustees. Mr. W. H. Talbot (Deputy Town Clerk) occupied the chair. Letters of apology for unavoidable absence were received from Sir H. E. Roscoe and the Rev. C. T. Poynting.

The CHAIRMAN, after the customary loyal toasts, proposed "The Memorial Hall," and in doing so referred in very interesting terms to the origin of English Nonconformity, and especially to the ejection of the two thousand in 1662, in commemoration of the two hundredth anniversary of which the Memorial Hall was established.

In responding, the Chairman of the Trustees supplied some information as to the continued usefulness of the hall to the Unitarian Home Missionary Board, and all the associations and societies connected with the Unitarian Churches and interests of the district. He referred to the grievous losses sustained during the past year by the death of Mr. Grundy and Mr. R. T. Heape, and paid a tribute to their personal worth and public virtues. He then proposed a welcome to the guests, and called upon the Rev. Charles Roper, who, in acknowledging on behalf of himself and others the kindness of the Trustees, explained the position of the new congregation at Moss-side, of which he had recently been appointed the minister, which had already outgrown the temporary accommodation it could obtain, and required only a suitable building for its work and worship to take a prominent place among the successful working class congregations of Manchester and the neighbourhood.

An earnest address by Mr. JAMES LUPTON, of Leeds, on the obligations of laymen towards their religious principles, was followed by interesting speeches by the Rev. George Knight, the Rev. H. E. Dowson, Mr. E. C. Harding, and the Rev. J. E. Odgers.

A vote of thanks to the Chairman concluded the proceedings.

#### SHORT REPORTS.

BRIGHTON.—In a lecture delivered at the Free Christian Church, Brighton, on "The Music in all the Creeds," the Rev. J. Page Hopps said: During the thirty or forty years in which he had interested himself in such matters it had been his fortune—or perhaps he might say misfortune—to make the acquaintance of all the Creeds in Christendom. He thought on the whole they were a weather-beaten and a bankrupt lot, those creeds. From Pope to Calvinist, from Calvinist to Westminster Confession, from the Wesleyans to Mr. Spurgeon, these creeds were a strange lot. In the past they had had, and in the present they were having, a battle of the creeds; and this strife of tongues had not, that he could find, done any great good. Yet he also found that in all creeds there was some good. He found that there was something in them which all the human race had in common. There were in all creeds some things which they could think of, and say, "That is good, that is beautiful, that is harmony, that is music." The discords were the peculiarities; they related to vocabularies—they were provincialisms, and would not endure. These discords were the products of man's selfishness, of man's semi-animal self-assertion—a self-assertion which led men to desire to burn their fellow-creatures in this world and damn them to all eternity when they died. Dealing successively with the official creeds of the Roman Catholic Church, the Church of England, the Presbyterian Church of England, the Wesleyans, the Baptists, and the Congregationalists, Mr. Hopps showed how they all taught the doctrine of eternal punishment. He thought there was very little music in a doctrine like that. Yet he found that the Catholic Church taught the children to cultivate a spirit of piety, a spirit of humility, and to trust in the good and just God. That was the music. All that talk about damnation was as nonsensical as it was pernicious, and as brutal and barbaric as it was unjust and unlike all they could know and conceive of the great and all-powerful God who was their Father. In regard to the Church of England, Mr. Page Hopps read the 18th Article; and said, "I call that the cry of the savage surviving in the creed of the Christian." He read portions from the Church Catechism about purity of heart, and piety, and humility of life, and said, "That is fine old Saxon language, fine old Saxon music!" Why should they suffer the pains of hell because somebody else ate the forbidden fruit? Until recently in the Wesleyan Catechism a child was made to ask, "What sort of a place is hell?" There was a question to put in the mouth of a budding Wesleyan! Poor child! And the answer which the teacher had to give was, "Hell is a dark and bottomless pit, full of fire and brimstone." But even here he found music, for the teacher asked the child, "Does God love you?" and the child replied, "God loves everything which he has made." Ah, that was a deep-searching question, and an answer of sweet music. In a new edition which the Wesleyans had published of this book all this savagery was omitted. Finally, in all the good in the Creeds he found these truths—"That God was infinite; that man was an object of God's infinite love and care; that the one vital thing for all men was holiness of life;" and he found also the glorious idea of the ceaseless struggling of man toward a future that would be nobler, grander, purer, more unselfish than the past. That to him was the truth of God; and if in taking this which they conceived to be music, he offended, he turned from man to God, whom he loved, and w he as sure that He would not condemn him if he loved him too well to follow Him, to see Him, to worship Him, through all these discords, but chose what he believed to be the music.

BURY: BANK-STREET PRESBYTERIAN CHAPEL.—At an adjourned congregational meeting, held on Sunday, Feb. 3, the following resolutions were passed:—1. That this meeting of the members of the Presbyterian Chapel, Bury, records its gratitude to Dr. Martineau for calling attention to some of the pressing requirements of the free churches of England, especially the need of more zealous mutual support and more earnest and effective co-operation. 2. That this meeting, however, believes it to be essential to the welfare of the free churches that each congregation shall retain a completer autonomy than Dr. Martineau's Scheme proposes, not binding itself down to the selection of its ministers from any authorised list, and retaining a full and immediate control of its own concerns and expenditure. 3. That this meeting deems it inexpedient to demand that the candidate for ministerial work shall have taken a University degree, or shall have received a special theological training, and holds it of the utmost importance that each congregation shall retain its present right to appoint its own ministers free from the interference or control of any Board or Presbytery; but this meeting, nevertheless, recognises the urgent need of more effectually safeguarding the churches against men of unworthy life and character, and suggests, therefore, the appointment, at the next National Conference, of a standing "Committee of Ministerial Fellowship," composed of from twelve to twenty of the leading ministers of the free churches of the United Kingdom, who shall act as advisers in the selection of a



minister to any congregation which may freely seek their counsel, and shall welcome into fellowship any minister who seeks admission thereto, and of whose religious earnestness and moral trustworthiness they are assured—it being always understood that such Committee of Fellowship shall not concern itself with theological opinion or, except so far as may be necessary in protecting the churches against ignorance and imposition, with educational attainment, but shall consider only moral and spiritual fitness for the work of the ministry. 4. That while, among the free churches, there is a unity of spirit and aim which is at least understood, however inadequately felt, the attempt to rebaptise these variously named churches with one common name would tend to interfere with present inter-congregational friendships and co-operation. 5. That the estimated contribution to the Pastorate Fund, viz., sixpence per week per head of the adult members of each congregation, is largely in excess of what could be actually collected were the Scheme adopted. 6. That, instead of seeking to enter into a new church organisation, this meeting desires rather to see the strengthening for more effective work of the organisations by means of which it is already linked to other free churches, viz.:—1st. The North and East Lancashire Unitarian Mission, which exercises a watchful care over the feebleness of the district, offering them counsel in difficulty and money help in their need. 2nd. The Provincial Assembly of Lancashire and Cheshire; and 3rd. The British and Foreign Unitarian Association.

CHATHAM.—The Unitarian Christian Church, Hamond-hill, which has been in process of rebuilding for a considerable time, is rapidly approaching completion, and will be reopened for divine worship on Feb. 20. The old church was a quaint, ivy-covered square building of red brick. The new church is built in the perpendicular Gothic style. The main portion covers the space occupied by the old building, and is enlarged irregularly in order to avoid trespassing on the graves. The main building is 27 ft. by 39 ft., and the enlargement 32 ft. by 21 ft. In addition there is a large vestry, lavatory, and tiled entrance cloister. The only entrance to the public is by the south door, and terminating the decorated stone work over it on each side are heads, one of Newton, and another of Milton. Between this entrance and the vestry is a small transept, the raised floor of which is to be used as an organ chamber. In each of the east and west walls of the building is a large four-light window, with perpendicular tracery and heads, and on the north side there are four two-light windows, with perpendicular tracery and quatre-foils; in the transept is a rose window, and all are of stained glass. There are no pillars, and no galleries, so that there is much breathing space between the floor and the high varnished pitch-pine roof. There is an open arch between the vestry and the body of the church, and against this is to be erected a screen, over which there will be a tapestry. The pulpit will be of wood, and the Communion space is a step above the body of the church. Seating accommodation will be provided by chairs, and Grundy's patent apparatus will be employed for warmth. A handsome boundary wall is being erected on the west and south sides of the burial-ground, and a new organ is being built, the cost of which will be met in part by the proceeds of a bazaar held some time since, and by a reading by Mr. Roach Smith, and also by the liberal contributions of a few friends. The expense of rebuilding the church is, we understand, borne by Miss Tribe and Mrs. Humphrey Wood as a memorial of their parents, Mr. and Mrs. John Tribe.

GUILD OF THE GOOD SHEPHERD.—The London branch of this Guild held its monthly meeting in the schoolroom at Essex Church on Thursday, Jan. 31. The warden, the Rev. W. Carey Walters, presided over a well-attended meeting, and delivered an earnest and eloquent address. Meetings are held on the Thursday preceding the first Sunday of each month, and notices of the place and date will appear regularly in these columns. Any friends wishing to join the Guild are cordially invited to the meetings.

HULL.—The Rev. H. Woods Perris was asked by Mr. James Reckitt to render a little assistance to the Committee of the New East Hull Library in the way of revising the selection of books. The subjoined note was addressed to the gentleman who looks after the Theological Section:—"Dear Sir,—I thank you for your courteous and fair suggestion with respect to the Theological Section of the East Hull Library. But as to selecting 'books that would present my side of the question' I feel grave difficulty. Our 'side of the question' is simply the side of accurate and wide-extending scholarship; of tolerant investigation all along the tracks of truth and history; of eager, anxious inquiry into religious phenomena, if haply we may learn something of the ways of the spirit. We have had, and have, great thinkers and reformers in our midst—their names are well-known, at all events, by seekers after truth in this highest of all fields. But we have no authoritative standards; and we claim the great leaders of liberal religion as ours, to whatever Church they outwardly belong. In short, we simply stand for Freedom and a

world-wide Fellowship; S. Longfellow's lines (sung last Sunday afternoon, and enclosed) expressing our continual aspiration amid many and grievous shortcomings. For the rest I shall be happy to aid you a little in the work of *representative* selection—the most important part of your duty. But I trust you will not label the highest literature unnecessarily with sectarian names. 'Narrow' or 'Broad,' 'Orthodox' or 'Heretical,' let high-class works of every school go for what they are worth in themselves, so that the minds of honest and earnest readers may play freely about them. As Milton says, 'Who ever knew Truth come off the worse after a fair encounter?'"

IPSWICH.—The Popular Services held last Sunday at the Co-Operative Hall and the Unitarian Chapel were as successful as any yet held. The Rev. C. J. Street, M.A., of Croydon, preached on both occasions.

LIVERPOOL: THE ROTUNDA THEATRE.—A correspondent writes:—The Rev. R. A. Armstrong, of Hope-street Church, conducted the second of the "Services for the People" in this theatre on Sunday evening, Jan. 27. There was again a splendid congregation, and one felt a spirit of fervour thrilling from pit to gallery as these hundreds of earnest men and women stood up together for the first hymn, and sang with heart and voice the beautiful words—

"Father, refuge of my soul,  
Let me to thy shelter fly."

They were all working-class people, and many of their faces showed traces of hard struggling with the storms of life. To such people life is indeed a stern reality, and in the reverent hush of the prayers hundreds of anxious hearts were tenderly led by the minister to that one sure refuge, the God of love and mercy who gives strength and comfort to his children. The lessons—a chapter from Isaiah and the Parable of the Prodigal Son—were most impressively read, and the people listened earnestly for every word. Their attention was just as close all through the sermon, which was a simple address straight from the heart on the text "I will arise." Mr. Armstrong said the parable of the Prodigal Son was true to human life to-day, that the Liverpool lad who had "stowed away" and lived a wild life in a far country would know when he came to himself that the love in his father's or his mother's heart was deep enough to welcome him back if he would only seek his home again and ask to be forgiven. If such was *human* love what must be the depth and tenderness of *divine* love, the everlasting love of God! Then the preacher told of the *nearness* of the Heavenly Father, how the repentant one had no need to go over the seas or up to Heaven in search of him since he was very nigh at all times and always ready to receive his wandering children back, however deep their sin had been. Surely such simple Christ-like teaching must "come like summer's rain upon the thirsty soil," and we may hope that many a one that night determined to break the cords of sin that bound him and "arise" to lead a holier and a truer life, strengthened by the knowledge of his Father's constant presence.

LONDON: COLLEGE CHAPEL, STEPNEY-GREEN.—On Friday, Feb. 1, an induction service and welcome to the Rev. T. B. Evans, M.A., late of Manchester New College, were held here. The Rev. G. Evans, M.A., read the lessons, Mr. W. Davis welcomed the new minister on behalf of the congregation, Dr. Drummond delivered the charge to the pastor, the Rev. R. Spears that to the congregation, and the Rev. T. B. Evans pronounced the benediction. After a tea in the upper schoolroom the welcome meeting was held in the chapel, David Martineau, Esq., in the chair. Letters were read from several ministers and laymen regretting absence, among them one from the Rev. S. A. Barnett, of St. Jude's, Whitechapel. The speakers were Professor Upton (welcome to the ministry), seconded by the Rev. W. Carey Walters, to which Mr. Evans responded; Professor Carpenter (success to the church), seconded by Mr. Stanton Preston; Mr. A. J. Clarke, thanks of the congregation to the minister officiating at the service, seconded by Mr. J. S. Toye, responded to by Dr. Drummond and the Rev. R. Spears; Mr. H. Jeffery, thanks to the chairman, seconded by the Rev. J. W. Brown, Mr. Martineau replying. The rooms were profusely decorated with flowers and ferns, and the proceedings throughout were characterised by great heartiness.

SOUTHAMPTON: KELL MEMORIAL UNION.—The members and friends of this Union met on Thursday, Jan. 31, to hear a lecture on "The Holy Land," by Mr. Blessley, of Portsmouth. The lecture was illustrated by the aid of a powerful lantern, manipulated by Mr. Weedon. Mr. Blessley, having travelled over many of the scenes, was able to give an account of the customs and manners of the people, all of which was listened to with appreciative interest. Music was given at intervals. A hearty vote of thanks was passed to the lecturer for what proved to be a pleasant and profitable evening. The Rev. Wm. Stevens occupied the chair.

SWANSEA.—The annual general meeting of the members of the Unitarian Church took place on Thursday, Jan. 31. The Rev. J. E.



Manning, M.A., presided. The hon. sec., Mr. C. H. Perkins, gave a short *résumé* of the various events that had occurred during the past year, of interest to the congregation, alluding amongst other matters to the purchase of the new organ that had just been effected, and which rendered the services of the church so additionally interesting and attractive. There had been an increase during the year in the number of seat holders, as well as in the amount of the offertory, and the finances (a statement of which had been sent to each member) were in a satisfactory position. Allusion was made to the Sunday-school, in regard to which the services of Miss Roper and other ladies were so valuable; and to the clothing club, under the management of Mrs. Reid, which was open for the receipt of payments each Monday afternoon. Including the Sketty branch, which Mr. C. H. Perkins superintends, the members number 204, instead of 169 in 1887. Allusion was made to the kindness of Miss Aubrey in presenting an illuminated text to the church, and to the ladies who had from time to time aided in its decoration. The business was followed by an entertainment.

WARRINGTON.—In the annual report of this Church, presented Feb. 1, 1889, it was stated that the committee were able, for the first time for many years, to show a credit balance on every account. No debt of any kind was owing by the congregation. The Rev. Priestley Prime, having been by ill-health compelled to seek restoration in a lengthened rest, resigned the pulpit last summer, after a pastorate of a few months. He has been succeeded by the Rev. F. K. Freeston, formerly assistant minister to the Rev. J. E. Odgers, M.A., of Altrincham, Cheshire. Mr. W. D. Houghton has paid for and personally superintended extensive alterations in the chapel and graveyard, much to their improvement. The average attendances have increased, and affairs generally are prosperous.

WESTERN UNION: ORGANISATION.—The following resolution, proposed by the Rev. A. N. Blatchford and seconded by the Rev. H. Austin, was passed at a committee meeting held on Feb. 4:—That the Committee of the Western Unitarian and Free Christian Union express their sense of the need of more effective co-operation amongst our churches. That they believe this end can be best attained through the wise adaptation and development of existing institutions. That they are convinced that the financial estimate set forth in Dr. Martineau's Scheme is based upon too favourable a view of our actual circumstances. That whilst admitting the necessity of an able and honourable ministry they cannot acquiesce in the appointment by any external authority of a particular body of men from which alone ministers should be chosen. That they cannot regard with favour the adoption of the Presbyterian name, but that they trust upon the awakening of a new interest district societies may become distinctly representative of the churches in their respective districts, and that they hereby cordially acknowledge the debt they owe to Dr. Martineau for bringing this important question into such prominence.

#### AMERICAN SAYINGS AND DOINGS.

*Unity* is responsible for saying, that the Athletic Association of Yale College admits no one as a member, who either smokes, or chews, tobacco.

THE *New Ideal* is the name of a new monthly journal published in Boston, and edited by James H. West. Its object is "the discovery and propagation of constructive liberal thought, and the application of modern ethical ideals to the increasing problems of human need. This work it will deem Religion." Among the contributors to the first number are Dr. F. E. Abbot, W. J. Potter, M. D. Conway, O. B. Frothingham, Mrs. Cheney, and others who were contributors to the *Index*.

ANOTHER member of the Brook Farm community has gone over to the majority. Father Hecker recently died in New York. He, with Brownson, drifted into the Roman Catholic Church, and became one of the most prominent defenders of the faith in the States. He was the founder and superior of the Paulist community of New York, the object of this order being to secure to the priesthood converts from Protestantism. He also started and conducted with great ability a paper known as the *Catholic World*.

PROFESSOR BRYCE, in his book "The American Commonwealth," refers to an unpleasing incident in the Presidential election, namely, the large amount of betting on the result. Betting on election results is not unknown in England, but he would find an additional reason for his censure, if it be true, as it is authoritatively stated, that a Methodist church, in Rossville, Illinois, augmented its church addition fund last November at the expense of the Democrats of the community in this way. The Republican members bet on the election in

the interest of the fund, and the stake was sufficient to accomplish the desired result!

REFERENCE has been made in these columns to the death of Mr. Samuel E. Sewall, who passed away at the age of eighty-nine on Dec. 20 last. The *Christian Register* says of him:—"His life was a noble practical vindication of the moral dignity with which a lawyer may invest his profession. With Mr. Sewall the law became not the vehicle of tradition, but the instrument of ethics. He was not a mere administrator of law, but its censor and framer. He early saw the legal iniquities which deprived the negro of his natural rights. He set his face sternly against the system of American slavery. His name must be linked with those of Garrison, Phillips, Whittier, and May."

A METHODIST minister in Dakota, the recipient through the Postal Mission of several sermons and papers, says:—"I would like very much to receive more Unitarian literature. I have read what you sent, and am very much pleased with it. It is making it somewhat difficult for me to preach the old doctrines, but I am willing to give these up for better. There are many things I cannot accept, but it may be as time rolls on, and I have greater opportunities to read, more light will dawn upon my mind." Later he writes of a still deeper interest and a growing belief in the truths of our faith. He can no longer teach the Methodist creed, yet is anxious to continue in the ministry, and asks for information concerning Unitarian schools and churches.

A REFRESHING item comes from Des Moines. A correspondent of one of the papers there writes to complain of the coldness, want of attention, and exclusiveness manifested by the members of most of the orthodox Churches, and he quotes the case of a lady and gentleman who were so disgusted that they went over to the Unitarian Church, *where everybody smiles at them, and is cordial and glad to see them, and they are made to feel at home!* And he concludes by maintaining that there is but one Church in the town following out the golden rule better than all the Congregationalists, Baptists, Presbyterians, Methodists, and Episcopalians, and this is the Unitarian Church—"A Church with no Christ in it, lacking the one way to heaven, denying the divinity of our Saviour." The writer of this pleasing testimonial to the worth of the Unitarian Church at Des Moines, describes himself as "a Calvinist of the strictest stamp."

THE Kansas Legislature is now considering the propriety of preventing by law the teaching of Free Trade in its University at Lawrence. And the *New York Independent*, a paper which boasts of being the foremost religious paper in the States, justifies the prohibition! It classes "Free Traders" with "Andover Theologians without Gospel," and with "Anarchists without common sense." It says that as Free Trade in the States is prohibited by law, for any of the officers of the University to teach it is as bad as if they were to teach Mormonism, anarchy, disloyalty, atheism, deism, or open rebellion, and concludes by asserting that "it is high time that parents especially should ponder over this important matter, decide whether they will, even indirectly, support such institutions, or permit their sons to be taught and led astray by such teachers." This is Protection with a vengeance. To be a Free Trader in America bids fair to be as dangerous as at one time it was to be an Abolitionist.

UNITARIANISM appears to be spreading on the Pacific Coast. At the fifth annual session of the Conference recently held there, the Rev. C. W. Wendte read an encouraging report of the progress of the movement. An interesting comparison of the statistics of the Unitarian churches on the Pacific Coast two years ago with their present condition showed that in 1886 there were seven Unitarian societies, and that now there are sixteen; that two years ago there were but six ministers working, and now there are thirteen; that at the former period there were four church edifices, and now the end of 1888 has witnessed the completion of three new ones, and the beginning of another, while four other societies have purchased sites, and are preparing to build. Two years ago the Sunday-schools only numbered five, to-day the number is fourteen. Seven Womens' Societies have grown to eighteen, and the missionary contributions have increased from 300 dollars to over 1,300 dollars. In addition to this, four students have been sent to the Unitarian Divinity Schools, two of them being Japanese, and three others are about to enter.

A WRITER in *Unity*—probably the Rev. W. C. Gannett—has the following:—

"A friend's letter puts a deep question, virtually thus: Ethics, thought out, is religious thought, yes—but may not God, thought in, produce the ethics? We would answer: It is always the God in us that produces the ethics in us, but it is the ethics in us which first



enables us to *think* the ethical God. In the *actual* order God is always first—the source of the moral impulse, as of all other vital impulses, in us; but the order of our *thought* is the reverse of the actual order, and we think from our self-consciousness, the effect, outward to the Source—which man inevitably interprets, therefore, in his own image, bettering the Image as the self within grows better. William Potter, in the *New Ideal*, words the first part of this great thought with noble plainness:—“When, as now, we have learned to think of Deity as the very substance of Truth itself, as the very energy within us that draws us to Righteousness, as the very power that ‘wells up’ in our natures as moral consciousness, and that leads us to the altars of sacrifice of all merely selfish loves for the sake of universal well-being, then we have found a phase of religion that can dominate and exalt the soul to-day, no less than did the beliefs that summoned ancient heroism to its tasks.”

## NOTES AND COMMENTS.

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THE next Triennial Conference of the Liberation Society is fixed for May 1 and 2.

THE REV. DR. SAMUEL KINNS, whose “Moses and Geology” has been so severely handled by several critics, has accepted the City living of Holy Trinity, Minorities.

AT Cambridge University the Norrisian prize was adjudged to Mr. J. F. Bethune Baker, M.A., of Pembroke College. The subject of the essay was “The Stertness of Christ’s Teaching, and its Relation to the Law of Forgiveness.”

FROM the fiftieth annual report of the Registrar-General it appears that, while in 1841 as many as 934 out of every 1,000 marriages in England and Wales were according to the rites of the Established Church, and only sixty-six were at other places of worship, or at the Registrar’s office, in 1887 the Established Church marriages were but 761 in every 1,000, and 299 per 1,000 otherwise.

THE next Fernley Lecture (Wesleyan) will be by Professor Agar Beet on “The Credentials of the Gospel: A Statement of the Reason of the Christian Hope.” “It is understood that in the main it will be a positive argument, and contain a statement of the evidences of Christianity, but it will have specially in view rationalistic historical criticism and scientific agnosticism.”—*Methodist Times*.

THE Bishop of Lincoln is to appear before the Archbishop of Canterbury at Lambeth next Tuesday to answer concerning the illegal practices charged against him. These practices a Gallio might treat with scorn as puerile; but Dr. King himself declares that the trial is “an attack on the supernatural and spiritual.” “The struggle is for the sacerdotal character of the Christian ministry.”

AN admirable sermon of the Rev. R. F. Horton on “Christ formed in us” is reported in the *Christian World Pulpit*. In phraseology it pre-supposes what is called the Divinity of Christ, his superhuman nature, his power still to impress himself upon or within the minds of his disciples. And the remark is made, “How vain and futile is the mere doctrine of a dead Christ.” If the words point to them who, finding the evidence for miracles insufficient, believe Jesus to have been simply human, we would make a gentle protest. Our historical belief does not shut us out from the possibility of such experience as Mr. Horton in his own way so well describes. Our ablest preachers and our holiest members preach this experience and live it. Mr. Horton has probably seen the “Endeavours”?

A WRITER in the *National Reformer* makes one or two remarks which exemplify the true “secular” spirit more crisply than anything we have lately seen. He quotes from Mr. Samuel Laing’s correspondence with Mr. Gladstone:—“When Tennyson, the great poet of modern thought, says ‘Behold I know not anything,’ and in solemn words, ‘Behind the veil, behind the veil,’ the words come home to us, with almost a thrill of awe, as the condensed essence of the true truth.” So far the Agnostic. To this the Secularist replies that the words *behind the veil* rouse interesting reminiscences, but they can scarcely be called solemn, and gain nothing in strength by the second dose. The German formula *und so weiter* comes home to him with a pure human sentiment. That is good. We have heard before of a man wresting spiritual comfort out of mathematics, but he who finds a blessing in the phrase *und so weiter* ought to have been a Calvinistic preacher.

NOTWITHSTANDING the number of historical works, large and small, published within the last twenty years we fear a great many people must be woefully deficient yet in their conceptions of English history

and English law. This deficiency may be greatly remedied by reading the *Church Times*, from which we take the following explanation of the relations between Church and State:—

“The Crown and Parliament have, except in one case, full legal power to make any such condition as they please with all religious bodies within the area of their authority as to the terms upon which the rights of citizenship may be conceded to their members. . . . Roman Catholics might be required to disavow the creed of Pius IV.; Presbyterians to acknowledge episcopacy as the only legitimate form of Church polity, Quakers to take oaths and to serve in the army. But the Church of England is the single exception to this otherwise universal liability.”

This is supposed to be proven or illustrated from Magna Charta; but probably most people will be as little able to understand the proof as the Tudors were to realise the truth supposed to be proven.

THE weeklies have a good deal about the Scottish Spurgeon just now. A very long sermon of his is given entire in the *British Weekly*, and also in the *Christian World Pulpit*. There is, no doubt, something of the audacity of Spurgeon, something of his sensationalism in this sermon. But some of the best qualities of the Spurgeon sermons are conspicuous by their absence; the humorous irony and the admirable common-sense which go far to redeem sermons of which the doctrine is most abominable. The following is a sample of Mr. McNeill’s style:—

“Now, suppose—suppose, my dear friends—you had been there (and it is no idle supposition), suppose you had been there in that leper’s shoes, or sandals, or bare feet, which do you think, which do you think amongst the sayings of Christ—if I dismiss that title, the Sermon on the Mount—which would make you think that He stood there with His ‘firstly, secondly, thirdly, and an application,’ the kind of thing we are doing to-day (there is no example of it in the Old Testament or the New, not one—‘These sayings of Mine’), which do you think among them, these short, sharp utterances that struck and stuck, mouthfuls from Him that were earfuls to them, that went down, and for a moment compelled men and women to feel and think and see eternal realities—now, which do you think among the sayings of Christ, these bullet-like utterances, that went crushing through all the tradition with which they had stopped up their ears, and found out the quick in a man, if there is any quick in him, which do you think would have told on you if you had been the leper? That is how to get at it.”

And so on with multitudes of more words.

## LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

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### THE MAGAZINES.

AT a time when there is so much anxiety and discussion about the fate of Stanley the article in *St. Nicholas* entitled “The White Pasha” will be found full of interest. It gives a very good outline of the life and work of Stanley, and Mr. Noel Brooks has evidently formed a very high opinion of the ability and character of the explorer, and those who wish to read a sympathetic account of his career cannot do better than turn to this article. “Seeing the Real Mikado” contains many suggestive hints about life in Japan. The Emperor is described as “decidedly not a handsome man,” and, though he rules 35,000,000 of people, he is not very intellectual looking. Several of the other Papers are good.

Walter Besant continues his story, “The Bell of St. Paul’s,” in *Longman’s Magazine*. The description of Norbery, the money-lender, who traded on “the necessities, weakness, folly, and wickedness of his fellow-men,” presents us with a too common type of men in London. “At the opening of the business nobody could be more friendly”; “terms of repayment would be easy. Later on he became harder”; and “neither prayers nor curses moved him any more than they would have moved the rising tide.” Mr. H. J. Barker, in his “Studies of Elementary School Life,” furnishes a fresh set of examples of the answers and compositions of children attending our London Board-schools. Some of the “Studies” are full of life, humour, and pathos. Johnny Slinn’s description of Bank Holidays as “the happiest days of all your life, because you can do nearly what you like, and the perlice don’t take no notice of you,” is good. F. Anstey’s Study in Strained Sentiment—“The Bachelor” with the doll left by mistake—is amusing.

A fresh and vigorous paper on Gérôme, the artist, occupies the place of honour in this month’s *Century*. Most art critics, we are told, are often deplorably ignorant, they have not learned the *a b c* of the profession, and yet they consider themselves able to criticise it. “Idiots!” exclaims Gérôme. George Kennan continues his revelations of Siberian exile life; W. J. Stillman his studies of “Old



Italian Masters." An interesting paper on "The Revival of Hand Spinning in Westmoreland," another on "Fairies and Druids in Ireland," and an illustrated paper on "The Portraits of Mary Queen of Scots" are a few of the good things provided for readers. A monthly part of this magazine forms a good-sized volume by itself.

A full page portrait of Ada Ellen Bayley, better known as "Edna Lyall," forms the frontispiece of *Good Words*. A new story by William Black, "The Snow Idyll"; a charming paper on "The Birthday of our Gothic Minsters," and several other useful papers make up an exceptionally good number. The article on "Principal Shairp," by the Editor, is a graceful and sympathetic tribute to the memory of a noble and cultivated man. "In the hurry and exacting outside activities of modern life Shairp took but a small part. That was not his function; but surely such as he, who, dwelling apart from crowds, bring down to others from the heights where they have been alone with nature and with God, the calm, and beauty, and eternal peace they have themselves enjoyed, are doing a work not the least valuable for men."

*The Expositor* this month contains further contributions by Professor Bruce on the Epistle to the Hebrews, and by Professor Ramsay on Early Monuments in Phrygia. Dean Chadwick endeavours to delineate the Group of the Apostles, and Dr. King supplies a careful study of the Hallel. (Pls. cxiii.-cxviii.)

The new bibliographical magazine, *The Library*, contains much matter interesting to book lovers, notably the Papers on Bradshaw of Cambridge, and on Watt, of the *Bibliotheca Britannica*. (Elliot Stock, 6d.)

*Macmillan's* contains a paper by Goldwin Smith on Professor Bryce's new book. It is written with all the author's usual vigour, and, but for the occasional tone of bitter controversy, would be altogether valuable. Canon Ainger introduces the beauties of the Quantock region of Somersetshire to a public which, as yet, has not learned them from the study of Coleridge. Mr. Wheeler also supplies a short paper on Home Rule for India. The other contributions call for no special mention.

*Cornhill* is full of pleasant reading, with no particular genius about it; a paper on "Macbeth" fits the time, and shows evidence of considerable study.

*Life-Lore* has reached its eighth number, and continues to present to its readers interesting papers for old and young. A paper on Prairie Life in Dakota, with pen-and-ink sketches, is worthy of special notice, as also are the pages devoted to the juveniles.

*The Indian Magazine* should be seen by all those who took an interest in the remarkable trial of Muluk Chand, a pamphlet report of which was noticed by us early last year. A sequel to the events there related is given by Lord Hobhouse. The report of the Ramabai Association should also be noticed. (Kegan Paul, 6d.)

In *The Sunday Magazine* Archdeacon Farrar returns to a favourite study of his in "Marcus Aurelius," whom he presents as the great man of the second century. The other contents are, as usual, innocent and improving.

*The Magazine of Art* for February raises a somewhat critical spirit in us, due perhaps rather to the fact that it has of late been surpassing itself than that it is really inferior. The article on "Art in the Theatre," by Augustus Harris, is little more than a repetition of what has been said in former papers on the same subject. There are good readable articles on "Art Patrons," "The Begging Friars of Italy," "The Isle of Arran," "Illustrated Journalism in England," "Portraits of Dante Gabriel Rossetti," "A Word on Early Irish Art," and a valuable paper on "Egyptian Textiles at South Kensington." A criticism of the Winter Exhibitions makes us remember that we saw the pictures mentioned in November last, and we wonder now as we wondered then why Alma Tadema gave to one of the girls in his otherwise beautiful "study" the foot of a nobly proportioned man and an arm which, however good in drawing, fails through want of size. The frontispiece—"The Snake Charmer"—is a most artistic production, and gives a vivid idea of the beauty of the original picture, though portions of it are indefinite and confused.

In *Sermons for our Day* the Rev. J. Page Hopps gives us this month stirring words in a discourse on "Jacob's Bargain," and sweetly sympathetic words on "One Heaven—Many Homes." These sermons should be distributed broadcast. (Heywood, London and Manchester. 2d.)

In the *Contemporary Pulpit* there are several important sermons this month, the Rev. H. R. Haweis's on the "Universal Church" (delivered at the Gilfilan Memorial Church, Dundee), and the Dean of Peterborough's on "Inspiration and Modern Criticism" claiming special attention. There is also a noteworthy sketch of Canon Benham, of St. Edmund's, Lombard-street.

*Time's* most conspicuous contribution is the lecture by Mr. Oscar Browning on the "Religion of Dante," which should be read. Mr.

Frith gossips brokenly on "Modern Art and Public Taste;" but more suggestive in many ways is "Owen Balair's" modest little sketch, "Miss Mayne's Callers." A paper by W. Robertson on "Jane Austen" is also worth attention.

*The Sun* closely follows in the lines of other better known family magazines, its contents, which are very varied, being fully equal to those of its more favoured competitors in this class of literature.

We have received copies of the *Revue Franco-Anglaise, La Réforme*, which is issued by the Rev. George Pascal, whose little journal, "The Reformer," we noticed recently. The *Revue* is to be unsectarian, of a "purely moral character," and is offered as affording facilities for the acquirement and practice of the French tongue.

Among the other monthly publications of this firm we have received Part 23 of Archdeacon Farrar's *Life of Christ*, the conclusion of the body of the work being now reached, and the first appended excursus (on the date of the Birth) being included in this part. Also Part 17 of *Old and New London*; Part 63 of *Cassell's Natural History*; Part 61 of *The Encyclopædic Dictionary*; and Part 4 of *Cassell's New Popular Educator*, with a coloured map of England.

The chief attraction of *Cassell's Magazine* is its variety. There is always something for everybody. Serial tales, complete stories, and miscellaneous papers make up a good average number. "Daddy Pipes," "The Doomed Valley," "All Night at a Junction," and "The New County Parliaments in England," are the chief contributions. The writer of the last-named article says that the "wisest and most capable of British citizens may well aspire" to a seat on the County Councils, and great things are expected from "the bloodless revolution" through which we are just passing.

We have also received *The Friend of China* (1d.); *The Question of Irish Home Rule*, by "A Doctor of Medicine." (Truelove, 6d.); *Mr. John Francis on the Plan of Sir Rowland Hill*, by Patrick Chalmers. (Effingham Wilson, 6d.); *Illustrations*, a pleasant monthly.

#### NEW BOOKS RECEIVED.

*Entries in this place do not preclude detailed notice, which will be given subsequently when desirable. The price should always be sent.*

- RAWLINSON, Prof. George. *Phœnicia* (Story of the Nations). Fisher Unwin, pp. 356, price 5s. Map and numerous illustrations.
- WARD, Prof. A. W. *The Counter-Reformation* (Epochs of Church History). Longmans, pp. 203, price 2s. 6d.
- ANONYMOUS. *The Judgment of the City*, and other Poems and Verses. Swan Sonnenschein, pp. 73, price 2s. 6d.
- PINKERTON, Thos. A. *John Newbold's Ordeal*, a Novel. Sonnenschein, 2 vols., pp. 247-509, price (1).
- KNIGHT, W. *Wordsworthiana*, a selection from Papers read to the Wordsworth Society. Macmillan, pp. 342, price 7s. 6d. Contains contributions by J. H. Shorthouse, Prof. Dowden, R. H. Hutton, Matthew Arnold, Stopford Brooke, J. R. Lowell, Lord Houghton, Lord Selborne, &c.

#### PAMPHLETS, &c.

*Colonel Ingersoll's Reply to Mr. Gladstone briefly Criticised*, by the Rev. J. W. Black, M.A. (vicar of Launcells). Apologetic. The author abandons the doctrine of Everlasting Punishment. (Verinder, London, pp. 16, 2d.)

*Life and Death of William Frey*, by Prof. Beesly, a Newton Hall address. (Reeves and Turner, pp. 12, 2d.) A simple account of a remarkable career.

*Positivism before the Church Congress: a Reply to Mr. Balfour*, by Prof. Beesly. (Reeves and Turner, pp. 16, 2d.)

*The Failure of Secularism to Replace Christianity*, by Clement Pike. The author points out the uncertainty in which Secularism leaves its adherents with regard to the most momentous problems. (Williams and Norgate, pp. 12, 4d.)

*The Curse of Conventionalism: a Remonstrance*, by a Priest of the Church of England. Begins "with mild remonstrance," and ends "with strong invective." Trenchantly exposes the conventionalism of much that passes for religion, especially in the clergyman's own profession. (Watts and Co., pp. 17.)

*The National Reformer* announces that Mr. J. Clarke, "formerly Unitarian minister at Darwen," has joined the Secular Society. Mr. Clarke, who was educated at the Metropolitan College, and graduated as M.A. at Glasgow, occupied the Portsmouth pulpit for a short time in 1883-4; and his only subsequent ministry, that at Over Darwen, Lancashire, terminated in 1887.

TO CORRESPONDENTS.—Several communications are unavoidably deferred.



## The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent  
Free Thought.

ESTABLISHED 1842.

LONDON, FEBRUARY 9, 1889.

### MANCHESTER NEW COLLEGE.

WE are glad to announce that the Committee of Manchester New College, at their meeting held in London this week, decided to take a poll of all the Trustees upon the question of the removal to Oxford. Everyone interested in the welfare of the College will approve the wisdom of this step. The Removers, having obtained majorities at the meetings in London and in Manchester, might fairly have stood upon their legal rights, and insisted on the change taking place without further delay. They have not done so, and it is to their credit. Every Trustee ought to share the responsibility of determining the future of the College. A considerable number have not yet voted upon the question at issue, but it is to be hoped that there will be no abstentions now. After the grave utterances of Dr. MARTINEAU and others it is needless, if it were becoming, to emphasise here the responsibility involved. The ultimate fate of the institution rests not upon public opinion, but with gentlemen who must be fully aware of the difficulties and risks which beset the Scheme. It would be futile to attempt to forecast the result of this final appeal. The unknown quantity is large, but it may be supposed that the Removers have fair hopes of ultimately succeeding in their project. However that may be, it is certain that the Oxford Scheme, if accepted by a majority on such a poll, will command much more sympathy from the minority than could have been expected had this step not been taken. The course adopted is prudent as well as magnanimous.

### UNDER A NEW FLAG.\*

THE Standard of England is doomed! Her civilisation, we are told, is a sham and a fraud—her laws stand in the light of Nature, and condemn us all to that darkness in which sickly plants alone can live. For centuries, it is alleged, our institutions have fostered these sickly plants until a healthy race seems well-nigh beyond the reach of hope. The Churches are the worst sinners in this respect, and have done all that in them lay to foster superstition and ignorance, weakness and sin; and the chief instrument of the Churches has been the Bible, the lying product of lying men, the parent of immorality, the generator of false hopes, the ever-ready witness to any delusive solution of the difficulties of life which the imaginations of the parsons might frame. We have to recant our errors, and to remove all obstacles from the path of truth—and here is the book which will show us how to do it.

Indeed, we might say, "here are the books," for every month a new batch of pamphlets and of larger volumes is given to the world, in all of which is to be found the same discontent with the existing state of things, and a more or less fanciful attempt to set it right. Mr. COOPER'S book only differs from some of these others in that it covers a more extended ground; and while these content themselves with attacking some one of our many institutions, or attempting to reform our land laws, or tilting against established faiths, it aims at setting the constitution of England upon so firm a foundation that poverty shall no longer be heard of, landlords shall be no more, idleness shall cease, the population shall be kept well in hand, the indigence which so often attends old age shall be provided against, and the race of Englishmen shall be increased in bodily strength and stature, as well as in mental freedom. A new basis of citizenship is to be laid down. The mere fact of being born in the country, of parents who have lived in it, and fought and died for it, is to count for nothing beyond the age of twenty-five. At that age this birthright is to cease, and a certificate of citizenship is to be taken out. Men and women are to be considered equal in this respect—all who wish to continue in the country, as other than aliens, must pay the sum of £2 yearly into a State Annuity Fund, which will secure them £12 a year after the age of sixty-three, and at the same

time insure the State against having to keep them. Of course, it is beneath the writer's consideration whether any appreciable proportion of the artisan and labouring classes continue to earn wages up to the age of sixty (when payment is to cease); and as to the possibility of their laying aside a sum amounting to nearly a shilling weekly—the ever-ready remedy of State ownership of the land is put forward as a sufficient means of securing this and untold blessings besides. To his own satisfaction our author shows that, on the basis of Insurance Societies' statistics, the Government would gain about £6 per head when all the expenses of administration had been paid. This, together with heavy legacy duties, amounting in some cases to 50 per cent., would do away with the necessity of such taxes as that on incomes. Suppose that for some reason or other a citizen could not, or would not, pay his premiums, special courts are proposed for dealing with such delinquents. Various examples of such cases are put forward, of which the following is one:—A man "has paid his premiums for three years. Now in extreme poverty and misery. Has a trade. Ruined by competition. Wife and two children." He is committed by the "City Court" to the "Supreme Court of Liberty and Servitude," whose sentence is that he be "ordered to lose two years' liberty and serve the State in public works. Marriage annulled. Children sent to Naval College (they are evidently boys). Wife ordered to one year's domestic service." This case introduces us to several of our author's schemes; and, first, to his method of dealing with the unemployed. These are to be employed by the State; "no *bonâ fide* citizen shall be allowed to starve. . . . The incorrigibles shall be dismissed from the community, or the world, according to circumstances." Among State works upon which the able-bodied may be employed he suggests the following:—Laying roads in Borneo and New Guinea, converting Eastern Patagonia from a desert "into a land smiling with flowers," clearing islands (as Cyprus) of locusts, "erecting many square miles of glass plates into a kind of huge cucumber frame," on the coast of Peru, in order to condense the salt water after evaporation by the sun, and with it irrigate this barren land; constructing a tunnel between England and Ireland. These all appear to be very pressing necessities, and are likely, especially the last named, to find great favour with practical men. And lest this should look like penal servitude, we are told that none of the criminal class is to be so employed, but only such as cannot, or will not, pay their premiums of citizenship—the criminals are to be dealt with at home. This looks uncommonly like slavery, and we are not surprised, therefore, to hear that the current ideas concerning liberty will have to be considerably modified.

If liberty is curtailed in one direction, however, it is enlarged in another. In the case we quoted it will be remembered that the Court annulled a marriage without consulting the parties concerned. This freedom of opinion with regard to the marriage tie is noticeable also in the suggestion that two forms of marriage should be recognised—one the ancient form at present in use, the other one by which a man and woman of twenty-five or upwards shall pay a certain sum, obtain a medical certificate of health, and then be registered as husband and wife "for a period of a year or more." If they get tired of one another they part, the fact being duly registered, and the children handed over absolutely to the State, which will bring them up in homes erected for the purpose. Our author is certainly no believer in MALTHUS; he considers that the more children are born to it the better it is for a State. But he has a plan by which the number of adults would probably be diminished. He expresses an opinion that before they reach the age of twelve months all children should be examined by State officials and the sickly ones "disposed of for ever." He is rather fond of suggesting destruction as a remedy. A large proportion of our hospitals will, he hopes, be rendered useless by this early destruction of those who would fill them; criminals are to be "shot" by electricity; and the same fate is ordered for one of the men who having been unable to pay his annuity premiums has been before the Supreme Court three times, and being sentenced to five years' loss of liberty in an unhealthy foreign station has refused to die naturally, and has grown idle and violent.

After the cool reasoned cruelty of such schemes as these—over the State adopting which the proposed new banner of spotless white, with red and white roses blended on its folds (an illustration of which is emblazoned on the cover of the book) would wave a constant censure—we are not surprised to find that religion is to have no voice in this new order of affairs. But we are sure that Mr. COOPER does the Press an injustice when he thinks that its aid would be given to this work. "Through increased knowledge," we are told, "and a scientific study of facts, religion has gradually come to occupy a ridiculous position"—only the very ignorant or the very busy are left to support its claims. Misrepresentation must, of course, be expected in a book such as this,

\* "The Direction of our Civilisation," by Alfred J. Cooper, London: Free-Thought Publishing Company. 3s. 6d.



and it forms a curious comment upon the motto which he takes for his opening chapter—"ignorance is the mother of devotion"—when urged on by devotion to his anti-religious proposals, he proceeds to attack the Bible, and tells us that the Bible is "an anonymous book, written about 1,500 years ago;" and that with regard to the miraculous element in the Gospels, "it is better to consider the foolish stories as the work of holy fathers who lived hundreds of years after the Great Sympathiser."

For some portions of the teaching of JESUS our author has a word of praise, but it is far too condescending to meet our taste; and he entirely dispels any hope of discovering in his book some appreciation of the Master by the fierce injustice with which he persists in interpreting passages of the deepest spiritual significance as material moonshine. But whether it be due to a desire to cover his retreat, or to an inconclusiveness of mind, the fact is noticeable that while he can designate the teaching of the Bible and the Churches as "degrading nonsense," he at least acknowledges that although we cannot fully understand the sequence of cause and effect, or the varied manner of nature's working, "what we can see is, that there is a directive force behind all," and in this slight admission there is comfort.

We have said quite enough to show that this book is of the smallest possible value as a guide over the troubled waters of our social sea. No one can doubt that England stands much in need of reform, but in none of the host of publications of which this book is a sample have we found a scheme deserving more than a passing and pitiful glance. We do not believe that any State will be saved from shipwreck by throwing overboard its religion, and we can see nothing but a return to barbarism in the adoption of a rule of life which would give full freedom to the animal passions of man, and at the same time reduce thrift and foresight to mere legal necessities. And, therefore, the new banner has no charms for us—the Standard of England will serve us yet. S.

## SPECIAL ARTICLES.

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### THE ORIGIN OF THE SYNOPTICAL GOSPELS.

NOTES OF LECTURES DELIVERED AT ESSEX HALL BY PROFESSOR J. E. CARPENTER, M.A.

#### III.—THE FORMATION OF THE GOSPEL TRADITION.

THE relations of the Synoptical Gospels, observed the lecturer, had given rise to many very elaborate and complicated theories as to the sources which had been employed in their composition; but there seemed to be a tendency now to return to simpler explanations, though the latest view—that of Dr. Pfeiderer, of Berlin—that Luke employed Mark, and Matthew in his turn rested upon Mark and Luke, seemed hardly tenable in that form. There appeared to be a generally increasing willingness to admit that behind the written Gospels lay an oral tradition, which might have been propagated in different forms. Under what general circumstances was this tradition formed?

It must have taken its rise in the early Church. The ministry of Jesus was entirely oral; there were no scribes or writers amongst his apostles; the most educated of them was a publican; the Church at Jerusalem consisted mostly of the poor and unlearned, and the same was the case elsewhere, *e.g.*, at Corinth. External conditions, therefore, were at first unsuitable to literary composition. Further, like their Master's, the ministry of the Apostles was oral. They preached, argued, confuted, to show that Jesus was the Messiah. The sources of their proof lay in the Old Testament, which guaranteed the facts of Messiah's life; they had to apply the Law and the Prophets to Jesus, and the Dialogue of Justin Martyr with Trypho showed that this method was in full vigour a hundred years later, when written documents abounded. But in verification of this view of the relation of Jesus to the Old Testament a body of teaching about him would gradually rise, showing that the facts of his life conformed to the prophetic requirements. This would depend on reminiscence, shaped by faith, and guided by existing circumstances and conditions. Here were all the elements of a tradition.

How soon would such a tradition be recorded? It was very difficult to say. It would depend on so many modifying contingencies. There was the difficulty of composition in the midst of missionary preaching; how little was left even from the pen of Paul. There was the vivid expectation of the approaching end of the world. And there was the fact that the current methods of teaching depended on oral instruction. "Commit nothing to writing" was a well-known Rabbinical injunction. The transmission of the mass of sayings, decisions, &c., ultimately reduced into the Mishna, had been offered as an example; so had the wonderful method of handing down the great Brahmanical Scriptures in India. But too much stress should not be laid on these comparisons. There was a great difference

between a rigid technical training carried on for many years, and handed along by generations, and the circumstances of the Gospel tradition, which was much more plastic. The earliest documentary evidence of such tradition was in the letters of Paul. He said nothing about authorship in his list of the manifold gifts of the Church; but he referred to the descent of Jesus from David, the Last Supper, the betrayal, the crucifixion, and the resurrection. The two chief themes on which he quoted tradition were the Lord's Supper and the Resurrection; but his language in Rom. vi. 17, 1 Cor. xi. 2, showed that there was probably a larger range. In fact, it was plain that the extension of missionary preaching must have tended to accelerate the reduction of the tradition to writing. More must have been communicated in the apostolic sermons than such a bare outline as that in Peter's address at Caesarea (Acts x. 34 *sqq.*), and for its permanent possession the Churches must have desired to have the new truths in writing. The preface to Luke showed that this task was undertaken by many hands, apparently independently of each other. Even then the written form was not a complete record. There were indications of material which had not come down to us through the Synoptics, *e.g.*, Acts xx. 35; and in sayings quoted in the early Fathers, such as "On account of the weak I became weak, on account of the hungry I was an hungered, and on account of the thirsty I was athirst;" "Those who will see me and obtain possession of my kingdom must lay hold of me through anguish and suffering." The tendency to qualify and fill out and define could be traced in many instances with the help of the Revised Version, *e.g.*, the story of the woman taken in adultery (John vii. 53, viii. 1), the Doxology to the Lord's Prayer (Matt. vi. 14). Important modifications might be seen in Matt. v. 22, Mk. ix. 29 (cp. Mt. xvii. 21); noteworthy expansions and additions Luke ix. 55-56, xxii. 43-44, xxiii. 34. Thus, even after it was reduced to writing in the Synoptic narratives the tradition was still open to further treatment.

As to the external form of the Tradition, the apostolic reminiscences would deal with two things, sayings and incidents. Attention would be fixed first of all on the Teachings of Jesus. Readers of the Gospels would notice a tendency to arrange them in groups, *e.g.*, Mk. iv. and Mt. xiii., Lk. vi. and Mt. v.-vii., so the great discourses against the Pharisees, Mt. xxiii., and on the last days, Mt. xxiv. These arose as specimens of Jesus's teaching on particular topics, and served as "lessons" for the early Church. They naturally tended to incorporate into themselves a large amount of more or less floating matter. Such collections (not necessarily as we now have them) would be first made at Jerusalem, in Aramaic; they would pass orally to other centres; different versions of them would be current; and thus the variations among them would in fact naturally result from the influences of the community in which they circulated. Then there would be a tendency to connect specific sayings with some incident; but the special circumstances might be forgotten, *e.g.*, the quotation from Hosea vi. 6 had been referred to two occasions, Mt. ix. 13, and xii. 7. Or a Sabbath-incident might be located in a synagogue or a house; and so on with other differences, *e.g.*, Mt. xii. 9-12 and Lk. xiv. 6. Again the dispute for precedence among the disciples and some of the sayings called forth by it from Jesus were set in different frames, Mt. and Mk. placing it on the last journey, and Lk. at the Paschal supper. So, the same saying and incident might be attached to different occasions, *e.g.*, Mt. xvi. 4 and xii. 9. Hence incidents were sometimes doubled, as with the miraculous feeding in Mt. and Mk., and again incidents and sayings might get confused, so that the same idea seemed to be expressed in two forms. The extraordinary story of the fig-tree which withered away in Mt. and Mk. in consequence of the curse of Jesus, seemed to reappear in Lk. as a parable. Account must further be taken of the tendency to throw incidents into groups, like the teachings; such might be found in the events of the first day at Capernaum at the opening of the ministry, in the scene at Caesarea Philippi with its sequel, in the events of the journey to Jerusalem, in the last days at Jerusalem, and in the story of the Passion. These, too, served as Church-lessons, showing what Jesus was like as he moved among men. But in the narration and ordering of incidents the removal from the scene of their first occurrence would have its effect on the Tradition, in loosening the stories from their local base, and giving place to modification and addition. Observe especially the tendency to generalise, as in Mt. iv. 23-25. Lastly there remained a number of stories unaccounted for by reminiscence however transformed, such as the Birth Stories, the Temptation, the Transfiguration. These expressed important ideas, free from historical restraints.

With regard to the matter or contents of the Tradition, it was founded on one great idea, that Jesus was the Messiah, Mk. i. 1. The influence of this pervading idea would be shown in more detail in future lectures. Similar formative influence had been exercised by prophetic conceptions on the traditions of the Patriarchs, the Wanderings and the Conquest, and just as Chronicles showed a new version of the



history of the Monarchy contained in Kings, so the Priestly Codex in the Pentateuch presented under later ideas the older story of Moses and the cultus of Yahweh. The same process might be seen on a small scale in our own religious history in the lives of Dunstan or Becket; more conspicuously in the accounts of Francis of Assisi, and, above all, in the legend of the Buddha. Similar processes were at work in the Christian Church, as when Justin Martyr accused the Jews of having cut out from Jeremiah a passage proving the descent of Jesus into hell, "the Lord God remembered his dead people Israel who lay in the graves, and descended to preach to them his own salvation!" The idea of conformity to prophecy, which actually led to the invention of this charge, might be traced in our Gospels, especially in Matthew. In narrating the entry into Jerusalem the writer, through misunderstanding the method of Hebrew parallelism, made Jesus ride in on two animals at once (Mt. xxi. 6, 7). Instructive instances might be seen in the endeavours to show that Jesus had predicted his death according to the Scriptures, compare Lk. xxii. 37 with Mk. xv. 28 (R.V. margin). There was a converse case in Mt. ii. 23, which did not correspond to anything in the Old Testament, and seemed to depend on some obscure word-play. Then there were varieties of social circumstance, which had apparently exerted not a little influence on the reported words of Jesus, as in the two versions of the Beatitudes in Lk. vi. and in Mt. v. So there seemed to be little groups of sayings intended as regulations for the Christian community, church management and religious conduct, which reflected later circumstances. And the same was the case with the warnings against dissensions, and the counsel for behaviour before governors and kings. Lastly, there were the important questions of the relation of the Christians to the Law, and of the scope of the Gospel. The Gospel tradition sprang up on Jewish soil, and was constantly confronted with legalism. But the attitude of Jesus to the law was very variously represented. In the Sabbath stories, for instance, he was portrayed as delighting to bring moral principles into direct contrast with legal rule; but in Mt. v. 17-19 (comp. xxiii. 1-3) he seemed to enforce the permanence of the Law in the strictest form. Here were traces of the conflicts which followed the missionary work of Paul, who had to encounter representatives of the parties of "Peter" and of "Christ." In like manner the other aspect of the same question, the admission of the Gentiles into the Church was not concealed from view. On the one hand the disciples were told in Mt. x. 5-6, not to go to the Gentiles, or even the Samaritans, for they could not even get through the cities of Israel before Messiah's return, *ib.* 23. But in Luke Jesus himself journeys through Samaria, and appoints seventy disciples to go before him. Yet the same Gospel which appeared to contain the narrower version of the words of Jesus, had other elements of universal scope, as in the great judgment scene in Mt. xxv., and the command to go and make disciples of all nations at the close of Mt. xxviii. The fact was that the Synoptical narratives were the outcome of the first generation of apostolic preaching, possibly even of a longer period still. They presented to us the Jesus of ecclesiastical belief, the idealised Christ of the Jewish Church, as conceived now by one party, now by another. To find the real Jesus we must learn to penetrate through the radiant haze with which he had been invested by tradition and faith.

#### CENTRES OF SPIRITUAL ACTIVITY.

##### MITHRAISM.

On Sunday last Mr. John M. Robertson delivered a lecture on the above subject to a fairly large audience at the South-place Institute, Finsbury.

In the *Encyclopædia Britannica*, said the lecturer, they would find only half a page devoted to the subject. It might seem, therefore, as if he were asking their attention to a matter of small importance since so little is known about it at the present day. But Mithraism is a subject with a very close and serious bearing upon the history of religious evolution. This ancient cult was, in the Roman Empire, one of the most widespread religions in the western world in those early days before the fall of Imperial Rome. To the "early fathers" Mithraism was a most serious "thorn in the flesh." Monuments exist which show its extraordinary popularity. Mithra is described as "Invisible Mithra, lord of ages," and inscriptions to that effect have been found on monuments in our own country, at Oxford, York, and various other places. Many such monuments exist in Germany, and still more in France. Yet despite this testimony to Mithraism in the early days, there exists an absolute break in our knowledge of the matter; for a thousand years the ancient cult seems to have been entirely forgotten, and the ignorance displayed by modern scholars on the subject was very great.

What was there really known about Mithraism? If they traced its history it would be necessary to investigate at least three older

systems. One principle the audience must have had impressed upon them, viz., that *all* religions are phases of a continuous evolution. Mithraism as existing in Persia, and also in India and Assyria, represents man's endless guesses at the problems of the universe. In the Vedas Mithra is one of the most prominent figures; he is the lord of pastures, and became afterwards "god of the sun." As light and truth were deemed one and the same thing he becomes "god of truth." He was extolled by Zoroaster, and was represented as fighting with the evil power. Of the literature of Mithraism a great deal has perished, but as time went on it became more extended. The remark of Canon Rawlinson that Mithra was not held in high esteem was incorrect. Artaxerxes united Mithra with "Oromasdes," and swore by the "light of Mithra." The latter deity was one of high moral excellence, although at times worshipped licentiously. Originally he was simply the sun; but later, according to the universal law of evolution, he was worshipped apart from the sun, and took the place of a subordinate "sun god." At length this dualist theory came to occupy a singular position, as between the great powers of good and evil he is actually named the mediator, is considered a beneficent god who is nearer than the Great God, and is looked upon as the preserver of man from the evil one. In brief, he is a Pagan Christ.

Much had been written as to whether Mithra was worshipped as the sun, or as a representation of the sun. But both ideas were correct. The ignorant mind worshipped the actual sun (the multitude always looked upon the deities in a concrete form), but to those who distinguished *matter* from *essence* the sun represented splendour and immortality, and proclaimed to all the soul of the universe the Almighty. Different deities became combined, and the idea of a trinity thus originated. A trinity was worshipped in Hindostan long before the time of Christ. Herodotus says that these religionists did not erect statues, temples, and altars, and that formerly they worshipped the sun, moon, wind, and water. The Persians described Mithra as double-sexed, with *three* forms. A double-sexed form of the God is preserved in a monument in the British Museum. The Persians had a great religious aversion to images as representing God. The Jews, too, had a similar aversion, and this they obtained from their conquerors, by whom they were civilised. Mithraism was quite hospitable to mystic meanings. With regard to the diagram of the bull slain by Mithra, the bull represented one of the signs of the Zodiac, through which the sun passed. In Christianity the reference to Christ as a lamb had a Mithraistic origin.

It was a specially noteworthy feature in the worship of Mithra that the worship was mostly carried on in caves; if natural caves were not found, artificial ones were made, and here disciples were initiated in their religious rites. Caves were probably selected as sacred to the gods, owing to the common belief that the sun went into a cave at night. Wherever Mithra was known he was propitiated in a cavern. Caves in rocks were especially prized; in them the priests celebrated the rites of their religion. There are many reasons to believe that the worship was habitual; and, during the night, when the sun was hidden, special prayers were offered up, in the same way as with the early Christians, who adopted the habits of the *earlier* sun-worshippers. As the sun was lord, Sunday was the "Lord's Day" long before the Christian era. That Christmas was a solar festival taken over by the Christians was a fact better known than that Easter was also a solar festival, likewise appropriated by Christianity. At Easter a search was made for the body of Mithra, and at last it was found by the disciples, when they exhorted their followers to be of good courage, as they had been instructed in the mysteries of God. It would be difficult to think of a more startling parallel to the Christian episode. The Christian rite of giving bread and wine existed before in Mithraism. Tertullian and other early writers tell us that this was one of the rites of Mithra, but add that it was copied from Christianity by "wicked devils," who "apply to the worship of idols all we have in our religion." Times of great austerity were observed, which lasted from fifteen to forty-eight days. All religions looked absurd to those who do not believe in them; but it was not well for those who had a private conservatory, however small, to throw stones.

What of the inner life, the spiritual message, and the attraction which the religion must have had? Here our ignorance becomes most sharply felt. It had been asserted that human sacrifices formed part of Mithraism; but he knew nothing more disingenuous than the orthodox treatment of Paganism. It had been charged against the Christians of the third and fourth centuries that *they* immolated their own children. This was doubtless as untrue as the similar accusation against Mithraism. In the meetings for the worship of Mithra there was no such license as existed in the midnight meetings of the Christians. Mithra gave to his followers expiation and purification from sin, and then eternal life, for it was not true that immortality was unknown before Christ. We can understand how such



a religion spread through the Roman empire at a time when the then religion of Rome crumbled away. At Rome it was always popular in the army, and it seems to have been a source of moral strength and power. The Christian Roman Emperor retained, long after his conversion to Christianity, a great attachment to Mithraism. How came such a cultus to die out of the Roman and Abyssinian empires? No proper answer to this question has been given; but the religion has, in reality, not been overthrown, but *transformed*. Mithra was laid in a rock-tomb, from which he arose on the "day of the sun." In the Gospels Jesus was said to have been born in a stable, but the early Christian writers say he was born in a *cave*. Mithra also was born in a cave; and St. Jerome complains that the Pagans celebrated the birth of the sun at the cave where Christ was born. He (the lecturer) could not accept the Gospel story any more than the stories of other religions. Mithraism made plainer the text respecting Peter being the rock on which the Church was founded, for it was the source from which the idea came.

Mithraism became absorbed in Christianity. A Mithraist could become a Christian, the only difference from his former state being that the burden of carrying out severe rites was removed from him. The rites and ceremonies of Mithra remain as a vital part of the Christian Church to-day.

### WHAT THEISM STANDS FOR.

AN ANNIVERSARY ADDRESS\* BY E. CAPLETON.

TIME creeps on slowly and unnoticed; we rise and eat and work, and then the day fades and dies into the night. Man wearied, rests from his labours, and then seeks slumber to rise refreshed to the routine of another day. Thus time rolls on; moment is interlinked with moment, and we fail to see how there can be any change. But suddenly some incident occurs to us which causes us to think and reflect. And when we look back on our past and compare what we are and what we have been, we are startled by the changes that have really taken place. The wonder now is how they could have happened and we not perceive their full significance. Old friends are parted from us, or gone "to that bourne from which no traveller returns." New ones have been made. Old habits of thought have gradually dropped off and others are acquired. How few of us reside now at the place of our birth; how many continue to follow the vocation they were first taught; how many of us believe what we were wont to believe? Yes, God's mill grinds slowly but surely. We are rough blocks at first; bit by bit we are reduced to powder, as it were, to be formed once more into clay that can be fashioned in the form the sculptor willeth.

It is the recognition of the fact that all things change, that we cannot stand still, that makes humanity have a liking for days and seasons to mark the onward march of time; that in the hurry of this life we may pause and look back on the way we have trod, to think with thankfulness of difficulties successfully encountered, to remember with regret mistakes made, failures experienced, and to turn with hopefulness to the contemplation of the future.

You have invited me to speak to you to-night, and I am told that at the same time you celebrate your anniversary. I would fain say something that would add to your pleasure of the day; but although I have worshipped once or twice with you, I have not shared in your struggles, nor followed your progress step by step. I do not think I shall be wrong, however, if I take it for granted that you stand for the new in theology—the new and the true. And yet not true *because* it is new, for the true is as old as the source of truth, but new to us because the mists have fallen from our eyes, and we behold beauties that were always there, but which aforetime were hidden from us.

Now, these thoughts of the past have sent me ruminating over my own earlier years, and to lead up to what I have to say a few recollections may not be out of place. My first idea of God was that of an old man with a long white beard and a rather stern countenance, floating about in the air with a company of little cherubs—naked baby-boys with wings—surrounding him. The blue sky was the floor of heaven, wherein God had a door which he could open and look down upon mankind. Near that door was a desk with a very big book wherein he recorded all the wrong actions which he saw the people on earth commit. Heaven did not seem a very desirable place to me, except in contrast to the other place. I remember my father once telling us that a little brother had died; he hoped he would be saved, because he was so young and knew so little; but he was not sure. He, however, plainly intimated that he considered we were quite old enough, and there was no chance for us unless we repented. I remember a sister of his, a maiden aunt, a Plymouth "brother," who, whenever she

came on a visit, would get us in a corner, try to harrow our feelings, and then pray with us. I can remember going to church in the quaint old high pews, and the preacher's words always having the same refrain, that unless we believed in Jesus we could not be saved. And I can remember saying to myself, Yes! but I do believe, but I don't feel any better. Finally I gave it up as a regular muddle. It must be true, I supposed, because everybody said so; but it seemed to me to be very hard lines to be born into a world with such a fortune in store, and the only way of escape a regular puzzle.

One word more about my old father. When he died I had for many years adopted my new faith. He could not understand it; we often had disputes over it. But on his death bed it was his Unitarian son he wanted at his side, and who read his favourite passages of scripture, as in the cold grey of a January morn his spirit departed. Of course children always will make fantastic pictures of what is taught them; but it is one thing for them to be taught ideas which chill all the ardour of their young lives, which casts a gloom over their present and future, perverts their sense of justice and numbs their finer instincts, and quite another to impart to them ideas which they certainly will not fully comprehend, but which they can in their own way assimilate to their minds, and which will awake within them the feelings of awe, adoration, and love. And are we not all children? Old we may be, as this world counts years; our early enthusiasms may have vanished, we may have experienced all that cold and matter of fact way of looking at things which is said to be an adjunct of middle age; but when our thoughts approach the eternal, when we try to peer into the future, then we are as children requiring to be led, knowing nothing, and requiring the guiding hand of some one greater than ourselves.

And if this be so, surely the character of our leader becomes of the greatest importance to us, and herein have we, the disciples of the new theology, great occasion for rejoicing. This is not a time for argument, but for asserting what we know and feel. To us the cold and gloom of the old theology is a thing of the past. We call God our Father, and as such we trust and love Him and lean upon Him. He is not a God afar off, but very near. He requires no mediator through whom to approach Him, but His Spirit always touches our spirit, and we have but to conform to His laws, and His Spirit will enter our spirit and we shall become God-like. Everywhere in nature we behold Him:—

"He warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms on the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent.  
In Him no high, no low, no great, no small,  
He fills, he bounds, connects and equals all."

But while He is immanent in nature, he yet transcends all nature. We are not Deists, who say that God is nature, and nature is God, but Theists, who say that while God is potential in nature, yet nature does not exhaust God. He has revealed in our hearts spiritual glories that nature may symbolise, but it is only because the reality is within us that the symbol is recognised, and all that it is possible for us to become we find in its perfection in God. We know what we are, but as the apostle says, it is not revealed to us what we shall be, and all that we shall be, and all beyond that is summed up in God.

This, I take it, is your idea of God. Very imperfectly expressed, I know. You will not find it taught from the pulpits of orthodoxy, be they Church or Nonconformist, only here and there small bodies like yourselves confess God in this wise.

But we must go a step further; we must not only acknowledge God, but have communion with Him. Of what use our owning the existence of the sun, of describing his glories, if we do not feel his warmth and gather life and new strength thereby? So in the same way our recognition of God will not help us unless we go a step further and seek His strength and guidance. And herein I take it again are your methods and beliefs different from the churches around you. You have no confessional, nor sacraments. However such forms may aid others, you feel that they are useless, if not repulsive to you. "Shall I come before Him with burnt offerings? Will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly before thy God." Those old prophets got to the bottom of things very often, and but for the perverted teachings of the churches, the true value of that grand old book, the Bible, would be better appreciated. You, I take it, echo the words of the prophet. You would do justly and mercifully by your fellows, and walk humbly before your God. But a higher destiny may be yours. If God be our Father, then are we His sons. Why do we call God our Father, why did Christ do so? Is it not because the relation of parent to child is the grandest, the holiest, that

\* Delivered on the occasion of the first Anniversary Service of the Religious Freethought Society, at the Masonic Hall, Camberwell, Sunday, Jan. 13, 1889.



humanity can conceive? You who are parents, as I have the happiness to be, do you not feel that the relation between you and your children is something altogether unique? In your love for them there is no selfishness, you seek only their good. You are content to toil for them, to get gain, not for your own enjoyment; you have learnt the vanity of that, but that they may have pleasure and you may do your duty by them. It is this pure and unselfish love that we feel is God-like, and which we ascribe to God, because it is the highest feeling we know.

But can parents alone enjoy this feeling, can they only realise what divine love is? Ah, no! There is a sister to love, and through the aid of this sister love can enter all hearts, and lift each one of us to divine heights. The name of that sister is Pity. We may not be parents, we may not even have relatives, but God has so constituted human society that no one need live and die to himself. To do so is death—corporeal and spiritual. And so when love is not awakened by natural ties, God sends his sister Pity into our hearts, and we feel for some one who is in sorrow, or distress, or helpless, or forsaken. And if we follow the promptings of Pity then Love is awakened, and we give ourselves, unselfishly, unreservedly to the service of those whom Pity hath sent to us. And when this pure unselfish love comes to us do we not feel strong and joyous, do not all the petty cares of this world seem naught, are we not lifted up to spiritual heights where Angels come and visit us? Do we not feel an intoxication of the soul, so great, so joyous, so tumultuous, that we can do nothing but thank God for His goodness? Yes, God is our Father and love is the avenue to Heaven. It must be so, God having everything can only find satisfaction in willing the good of his creatures, and we can only become God-like so far as we do likewise. And so we come back to the old simple truth, good for every age, good for all ages. Love to God, love to man, is the fulfilling of the law. On these two principles I believe you have founded your Church, and in proportion as you are faithful to them will you prosper.

I had so far prepared my discourse to you, when I had the opportunity to peruse portions of the address which was delivered on the first occasion of your meeting here. I find therefrom that I have not been wrong in interpreting the principles for which you stand. You believe in God, you believe that man should worship God and develop the high possibilities of his nature. But you do not believe in authority except as it is written in your hearts and consciences. Feeling assured that the truth can stand alone, you accept no creed, and believing that all truth has not been discovered you are prepared to give a hearing to every message. You believe, too, that God's inspiration may visit every soul. Therefore you accept no priesthood and regard no place as especially holy. It is right that you should ask yourselves have you been true to your principles? Have you found that your meetings here have done good to your souls! If so, go on and persevere. You stand for certain great truths, and there are not too many places in this mighty city where such truths can be heard.

There is one peculiarity in your organisation. You have no settled leader or preacher. The plan has its objections and advantages. The objections are weighty. We are apt to require some link to bind us to one place, and a minister generally supplies that link. Then, too, if strangers lead your devotions they may not understand your requirements; there may be a lack of sympathy in the service, and you may find a great sameness in the subjects of the addresses. That is what we found in the early days of the Church I am connected with.

On the other hand, your plan has advantages which I fully recognise, apart from financial considerations. Even in the present Church a certain priestly aroma gradually surrounds the minister, and in our non-liturgical services the people are apt to become automatons—to be read to, prayed for, preached at until active minds get tired of it, and gradually drop away. Here any one of you who feels he has a message to deliver obtains a hearing. You combine the good points of the Friends' worship, while avoiding that formality and finality of belief which makes them a declining body. But let me remind you that where there is no minister there must be one who out of pure faithfulness to duty, at all times and all seasons, through evil and good report, makes the interest of your cause the first motive of his life. May this anniversary be a time of refreshing to all who have laboured here; may it knit the stronger the bonds of friendliness and love in your hearts; may it strengthen you for new endeavours, and may the blessing of God attend you now and hereafter!

#### AN OLD LIVERPOOL CHAPEL.

AMIDST the new and palatial buildings that have been erected in the last few years between the south side of Dale-street and White-chapel and in the old street long known by the name of Sir Thomas's-buildings stands an old and dilapidated chapel, sadly out of keeping

with its noble surroundings. It has had a strange history. A hundred years ago it was built by the Roman Catholics for a Jesuit preacher. It stands with the gable end to the street, and has an old house next to it, built as a residence for the priest. At the death of this preacher, in 1818, it became a Baptist chapel. Then it was used as a place for lectures and classes for the working-men in the neighbourhood, supported by a number of philanthropic gentlemen—mostly Unitarians—who afterwards extended the scheme in a larger building, and, finally, it led to the founding of the Mechanics' Institution in Mount-street. The chapel shortly afterwards (1822) became the resting-place of the "Unitarian Christian Congregation" from Great Cross Hall-street, the chapel there being too small for them. This latter fact is not mentioned in either Dr. David Thom's "Liverpool Churches and Chapels" or in Sir James Picton's "History of Liverpool," in each of which is given an interesting account of this old chapel. In my younger days I had heard my parents speak of hearing the Rev. George Harris preach in a chapel in Sir Thomas's-buildings, but I could never find any account of any Unitarian chapel being there, or meet with any resident of Liverpool who knew anything about it. Only quite recently, however, I came across an old lot of pamphlets belonging to the late Mr. Edward Cox, who was a member of Mr. Martineau's congregation until his death in 1855, and who seems to have acted as auditor of the accounts of this congregation. Amongst the pamphlets were a number of printed reports of their doings, as well as their expenses.

The congregation, it appears, was an independent society with a few lay preachers belonging to it, who besides the Sunday services had week-day lectures, and a library for the use of its members. At one of the meetings Mr. F. B. Wright, who seems to have been a moving spirit amongst them, was in the chair, and he regrets the Rev. Mr. Harris's removal from Liverpool, "to whose unwearied and useful labours they owed much of their prosperity." The report mentions visits and services of preachers now only known as distinguished ministers of a past generation. Amongst them are the Revs. Hugh Hutton, of Warrington; G. Kendrick, Hull; George Harris, Bolton; and the Rev. William Shepherd, of Gateacre, besides a number of lay preachers from various towns. Amongst the sermons are some of a strongly controversial character. Among the subscribers one recognises the names of some of the old prominent members of Paradise-street Chapel, and Renshaw-street Chapel. On the committee there is a William Santley, the grandfather of the great opera singer—the latter when a boy belonged to the choir of the Ancient Chapel of Toxteth. The congregation, I believe, afterwards removed to another locality, and finally dissolved or got absorbed into the other Unitarian congregations. But to return to the old chapel. "The Unitarian Christian Congregation" do not seem to have remained in it more than three or four years, as we next hear of it as an Independent Chapel. Then a converted Jew preacher occupied it under the name of "Hebrew Church of Christian Israelites." Next the chapel was licensed for a congregation connected with the Church of England, and finally, it became the German Church in connection with the Society for the Assistance of Germans in Distress. After 1872 it became a warehouse for the storing of provisions, and now it is in a miserably ruined state with a board up offering the site for sale, with the modest ground rent alone of £246 a year, being leasehold under the Earl of Derby, the land measuring 360 square yards. Though land in the neighbourhood has been sold, under the same lease, for amounts varying from 15 to 30 pounds a yard, no one seems to purchase it, and there it stands, a curious old relic of the past; and of those who daily pass in front of it few know anything of its history, so it is well that it should be told before it vanishes from sight.

Liverpool.

R. C. HALL.

WE have received a supplement from the publishers of the *Illustrated London News*, consisting of a two-page portrait of the Rev. C. H. Spurgeon. The picture "nought extenuates" of the characteristic rude vigour of the preacher.

*Cassell's History of England, Jubilee Edition. Vol. II.* This popular work—so popular that in thirty years nearly 800,000 copies have been sold—has just completed the second volume of its Jubilee Edition, the period dealt with being that from the Wars of the Roses to the Great Rebellion. For the purposes of an illustrated history, no period affords more scope for the artist than this, and these pages abound with copies of old pictures and ideal sketches scarcely inferior in authority and worth. The book is very handsomely bound, and is emblazoned with the Royal arms. (Price 9s.)

"SERMONS FOR OUR DAY." Every month. By JOHN PAGE HOPPS. Part 2 is now ready, containing eleven sermons. Price One Shilling. London: J. Heywood, and all booksellers; post free from Lea Hurst, Leicester.—ADVT.



## OBITUARY.

—O—

## MR. FRANCIS DUFFIELD, ADELAIDE, SOUTH AUSTRALIA.

At the close of his sermon on Sunday morning, Dec. 30, 1888, the Rev. J. C. Woods, B.A., said:—"You may have noticed in the newspapers that on Christmas Day Mr. Francis Duffield, late of Cobden Grange, died at the great age of eighty-eight years. Mr. Duffield was in several respects a remarkable man, and as a lay preacher of our faith for a considerable number of years at Shady-grove he deserves a tribute to his memory from this pulpit. Francis Duffield was born on Dec. 5 at Scarborough, in Yorkshire, and he was brought up in accordance with the doctrines of the Church of England. In his early manhood he went to Manchester, where he found his eldest brother William actively engaged in forming a Unitarian congregation at Greengate, Salford, of which congregation Mr. William Duffield was for some time the minister. He was succeeded in the pulpit by the late Dr. John R. Beard. Francis Duffield adopted the theological opinions of his brother William, and was for a time a Unitarian Home Missionary in the neighbourhood of Manchester, in which capacity he exhibited characteristic zeal and energy. In 1839 he left England for Australia, much to the regret of his co-religionists in Lancashire. Here Mr. Duffield spent most of his time as a farmer. He was an eager politician and a frequent contributor to the newspaper press. In his own locality he was a man of much social influence. He published several theological tracts and a volume of sermons, all of which evince vigour of mind, earnestness of purpose, and a religious spirit. He took great interest in education, and he was chairman of the Woodside Board of Advice. He was also a Justice of the Peace for the province.

In intellect Mr. Duffield was much above the average, and even when very old was as ready as a young man to accept new truths about any subject. He had a considerable amount of humour and much of the shrewdness for which Yorkshiremen are noted. He was a truly upright man, and in religion he was devout, zealous and indefatigable in the furtherance of whatever he believed to be true and right. His faith in God was firm and cheerful, and while taking an interest in the common affairs of life to the last, during his latter years he lived in habitual expectation of removal to the heavenly society of those he had revered and loved on earth. The memory of such a man is blessed, and may be a blessing to us all."

## MR. EDWARD SCHUNCK, OF LEEDS.

We regret to announce the death of a well-known and universally respected gentleman, Mr. Edward Schunck, of the firm of Schunck and Co., stuff, woollen, and yarn merchants, Great George-street, Leeds. Mr. Schunck came of a German family, but settled in Leeds about the year 1842, and joined what was then the firm of Schunck, Souchay, and Co., which had been established by a former member of the family, and had branches at London, Manchester, and Leeds. Afterwards the deceased gentleman became the head of the concern, and actively superintended its operations up to the last. Though of a naturally retiring disposition, Mr. Schunck was well known in good works. He was a liberal subscriber to the medical and other charities of the town, and the Yorkshire College and the Adel Reformatory came especially within the scope of his generosity. Touching reference was made to his decease at the annual meeting of the Leeds Ladies' Association for the Care and Protection of Friendless Girls, Mr. Schunck having been a conspicuous friend and supporter of the institution. He left home on Friday, the 25th ult., hoping to find in warmer climates a refuge from the cold winds of our early English spring, which had of late tried him very much. He reached Mentone on Sunday afternoon, and put up at the Alexandra Hotel. He suffered from a slight cold caught on the journey, the *train de luxe* having been crowded and uncomfortable; but there was no report to alarm his friends as to his health until a telegram arrived on the morning of the 5th inst., announcing that he had been attacked with inflammation of the lungs, and desiring Mrs. Schunck, who had remained at home on account of the very serious illness of near relations, to rejoin him at once. On her way to the station to take the express to London she received a second telegram announcing his death. Mr. Schunck, who married the daughter of the late Mr. Darn-ton Lupton, was in his 74th year, and leaves a widow, son, and two daughters, the elder of whom was accompanying her father. An elder brother survives him, and is living in the neighbourhood of Leipzig. Mr. Schunck was in politics a Liberal, and belonged to the Mill-hill congregation. His kindly and generous disposition endeared him to a large circle of friends, and his death will be deeply and widely regretted.

## MISS MARY HILL THORNTON.

ON Jan. 25, at Severn villas, Wribbenhall, in the eighty-third year of her age, Miss Mary Hill Thornton (eldest daughter of the late James Thornton, of Birmingham), who has been connected with our churches at Kidderminster and at Bewdley for about six years, passed away. As a Trustee of the Old Presbyterian Chapel, Bewdley, and of the Clarke's Charity, she took the deepest interest in the work being carried on there, and at the annual distribution of the Charity was most painstaking in inquiring into the cases that came before her. She was of an exceedingly bright and cheerful disposition, and thoroughly enjoyed the society of her friends, of whom she had a large circle. She was one of an old Unitarian family, and found our Christian faith a strength in life and consolation in death. She was buried in the Wribbenhall churchyard on Jan. 30.

THE ESTABLISHMENT AND DISSENTERS.—The *Liberator* for February gives a large amount of information with respect to the intolerance of the clergy and the petty persecution of Nonconformists. It gives the particulars of a clergyman at Hungerford who writes of dissent as "a most deadly sin," and declared that freer forgiveness may be expected for stealing a £5 note than for entering a dissenting place of worship. A clergyman at Brigstock is mentioned who told the children at school that if they were not baptised they would go to hell. The rector of a village near Basingstoke is mentioned who sent out a pastoral letter to his parishioners telling them that at the Day of Judgment they would be asked whether they attended church or chapel. A Flintshire clergyman is mentioned who, in his *Church Magazine* for January, tells his parishioners not to vote for Dissenters as County Councillors, as they "want to pull down our churches and to sell the sanctuaries of God for market-places to sell pigs in." Cases are also mentioned of the boycotting of Nonconformists. The Dean of Rochester forbids one of his cathedral choir to sing for Nonconformists; and, in another case, mentioned by the *Rock*, a clergyman discharged his housekeeper for no other reason than that she reads the *Christian*, a paper in which nothing ever appears antagonistic to Churchmen.

THE *Publishers' Circular*, in its summary of new books published in 1888, gives the following figures:—Theology, 748; educational, classical, and philological, 630; juvenile works and tales, 357; novels, tales, and other fiction, 929; law, jurisprudence, &c., 115; political and social economy, trade, and commerce, 111; arts, sciences, and illustrated works, 184; voyages, travels, and geographical research, 224; history, biography, &c., 377; poetry and the drama, 163; year-books and serials in volumes, 324; medicine, surgery, &c., 126; belles lettres, essays, monographs, &c., 165; miscellaneous and pamphlets, 507. To these have to be added 1,631 new editions, making a grand total for 1888 of 6,591, as against a grand total of 5,686 in 1887.

A GLIMPSE OF UNITARIANISM IN 1839.—The following is extracted from a projected work by Mr. W. A. Sothorn, grandson of the diarist, the Rev. W. Alexander, of Great Yarmouth:—Friday, March 1, 1839. Find at home a copy from Dr. Channing (through Mr. William Rathbone, of Liverpool), of his "Self Culture," a handsome royal 8vo.—an honour and a gratification to be thus remembered at this distance of time and space by so truly great a man! A long and friendly letter from Mr. William Rathbone. A great controversy between the High Church Trinitarians of the Establishment and the three Unitarian Ministers. The challenge given by the former. 6th.—A note from Lady Smith, of Lowestoft, returning Mr. Evanston's "Dissonance." From the complexion of the note I fear she is a little timid in entering fully into the subject—the important subject—on which the "Dissonance" treats. A friendly note, asking for several of Dr. Channing's publications. 8th.—A Mr. Hollick here (Great Yarmouth) lecturing on Socialism, or Owenism, at the Masonic Hall. The Mayor (S. Cobb) had given permission for the lectures to be delivered in the Town Hall, where a Socialist (Mr. Flemming) had delivered what was considered an unexceptionable lecture a few days ago, and considering and supposing those by Mr. Hollick would be similarly innocuous, permission was granted; but a bill being issued, and stating that "all religious and moral institutions were founded in error," the Mayor withdrew his permission. A commotion and hubbub was raised in the town against the Mayor for granting the use of the hall, in which the Revs. Pellew and Creak were busy! The Socialists, having been denied the use of the Mayor's Hall, hired the Masonic Hall. Last evening Henry Squire (Rev.) addressed the lecturer in a very gentlemanly (that is, I presume, in a becoming and Christianly manner), and gave notice that on Thursday evening he should deliver a lecture on the same subject. . . . Borrowed of Miss P. a book I have now finished the perusal of, and which was given her by the widow of the author, Erasmus Haim Simon, of whom it is a most interesting memoir. This really interesting person was a well educated Jew, son



of a learned Rabbi in Poland, of a noble and independent character. He became a sincere Christian, but without giving up Judaism; all the various circumstances of his chequered and severely-tried life proved him to have been sincere, upright, entirely disinterested, humble, and pious, always careful to do what was simple duty, and what appeared to be the most agreeable to the Divine Will, especially as revealed in the Scriptures. He was never otherwise than a Unitarian, believing Jesus Christ to have been the Angel of the Covenant,

who appeared unto Abraham, Moses, &c., under the old dispensation, of which the new covenant was assuredly a continuation, completing the grand design of a supernatural revelation. Thus being a decided Christian Unitarian, with views nearly Arian—the desertion of all orthodox religionists, when they discovered his firm adherence to the religion of his fathers, is accounted for. Almost all the world feel alarm at the appearance of simple religion.”—*The Sixty Years' Diary of a Christian and Political Reformer (M.S.)*.

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## OUR CALENDAR.

SUNDAY, FEBRUARY 10.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

## LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.  
 Bermondsey Unitarian Church, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.  
 Camberwell New-rd., S.E., Masonic Hall (main entrance, Ground floor), 7 P.M., Free Religious Service.  
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., "Whittier: his Gospel for the Day," Rev. W. CAREY WALTERS.  
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.  
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.  
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. J. PANTON HAM.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.  
 Peckham, Avondale-road, 11 A.M., 3 P.M. and 6.30 P.M., Rev. J. S. MUMFERY.  
 Richmond, Unitarian Christian Church, Channing Hall, Friars-lane, 11 A.M. and 7 P.M., Rev. W. LLOYD.  
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.  
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
 BOURNEMOUTH, West Cliff Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D., Minister.  
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. A.F. HOOD.  
 CHATHAM, Gladstone Hall, Military-road, 11 A.M. and 6.30 P.M., Rev. FREDERICK ALLEN.  
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.  
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.  
 SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.  
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

## NOTICE.

\*\* Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

## DEATHS.

ELLIOTT—On 4th February, at Richmond-road, Stockton-on-Tees, the Rev. William Elliott, aged 66. Interment on Thursday at 11.30 A.M. Friends please accept this (the only) intimation.  
 HUGHES—On the 6th inst., at his residence, Woodsetton House, Sedgley, Henry Hughes, in his 61st year.  
 MARDON—On the 29th Jan. last, at Maidstone, Ann, widow of the Rev. Benjamin Mardon, M.A., in the 84th year of her age.  
 PARKES—On Tuesday, the 5th inst., suddenly, at his residence, William Parkes, M.Inst.C.E., of 8, Grove-road, Surbiton, and 23, Abingdon-street, Westminster, aged 66.  
 PHILIPS—On the 4th February, at Bath, Isabella Philips, of Penmoyle, Gloucestershire, in her 83rd year.

**Certain HARNESS' Cure.**  
**ELECTROPATHIC BELT**  
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**OPENING SERVICES.**—The New Church will be opened on WEDNESDAY, February 20, at 3.30 P.M. Introductory Service by the Rev. W. M. AINSWORTH, of Brixton, and Sermon by the Rev. W. G. TARRANT, B.A., of Wandsworth. WILLIAM TATE, Esq., will preside at the New Organ. Tea and Soirée in the Gladstone Hall at 5.15, and Public Meeting at 6.15, at which DAVID MARTINEAU, Esq., will preside.

The Opening Services will be continued on Sundays, February 24 and March 3, conducted by the Revs. HENRY IERSON, M.A., W. CAREY WALTERS, ROBERT SPEARS, and FREDERIC ALLEN.

Further particulars next week.

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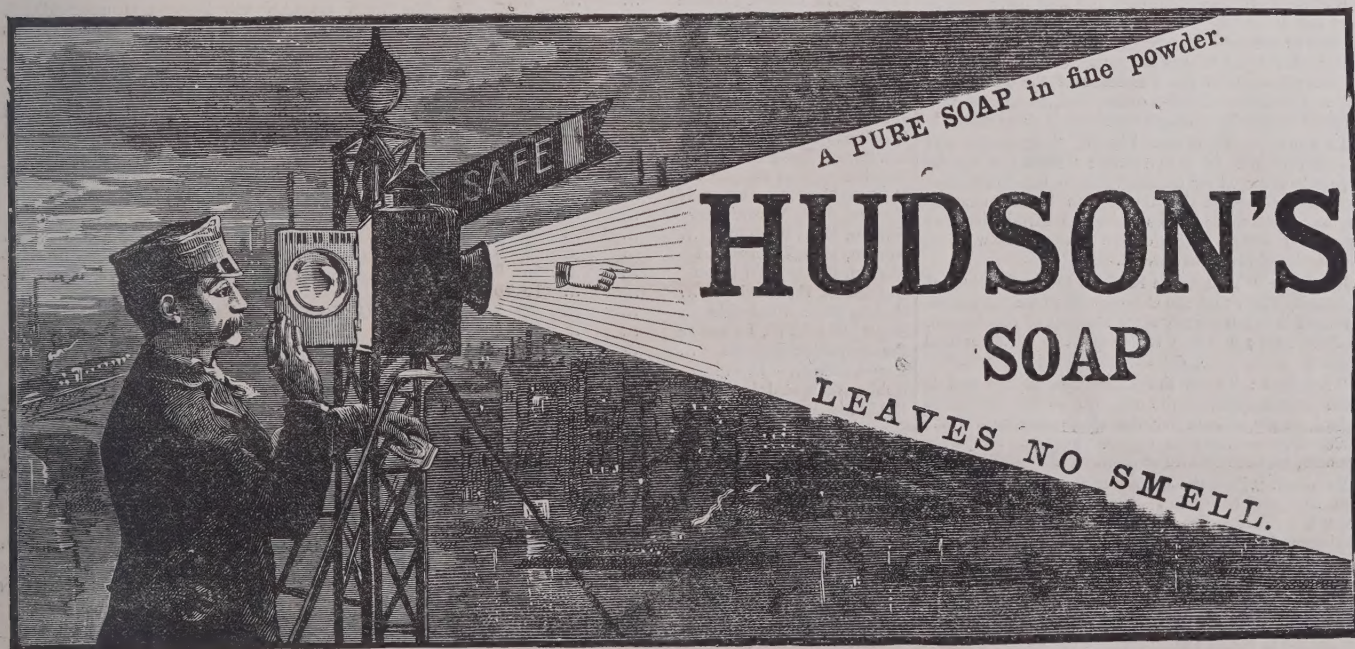
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# MANCHESTER NEW COLLEGE, UNIVERSITY HALL, GORDON-SQUARE, LONDON.

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Extract from the Minutes of Proceedings of the One Hundred and Third ANNUAL MEETING of TRUSTEES held in the Memorial Hall, Manchester, on the 24th January, 1889.

HENRY RUSSELL GREG, Esq., President, in the Chair.

After reading and confirmation of the Minutes and proceedings of the Committee during the past year, and of the Treasurer's Accounts for the year ending September 29th, 1888, and the reading of the Address of the Committee,

The Address was adopted and ordered to be printed with the Treasurer's Accounts and the Annual Report, under the direction of the Committee.

The Officers for the ensuing year were then appointed.

## PRESIDENT:

HENRY RUSSELL GREG, Esq.

## VICE-PRESIDENTS:

Robert N. Philips, Esq.  
James Heywood, Esq., M.A., F.R.S.  
Joseph Lupton, Esq.  
Rev. James Martineau, D.D., LL.D.

## COMMITTEE:

Rev. S. Alfred Steintal, Manchester.  
Rev. J. Hamilton Thom, Liverpool.  
Joseph Lupton, Esq., Leeds.  
Benjamin Heape, Esq., Prestwich.  
Henry R. Greg, Esq., Handforth.  
Rev. H. E. Dowson, B.A., Gee Cross.  
Harry Rawson, Esq., Manchester.  
David Ainsworth, Esq., Cleator.  
Rev. Charles C. Coe, Bolton.  
Rev. C. T. Poynting, B.A., Fallowfield.  
Thomas Worthington, Esq., Manchester.  
R. D. Darbshire, Esq., B.A., Manchester.  
Rev. J. E. Odgers, M.A., Altrincham.  
Rev. P. M. Higginson, M.A., Monton.  
David Martineau, Esq., London.  
Rev. R. A. Armstrong, B.A., Liverpool.  
George W. Rayner Wood, Esq., Manchester.  
James H. Brooks, Esq., B.A., Monton.  
Robert Harrop, Esq., M.A., London.  
S. B. Worthington, Esq., Manchester.  
H. W. Gair, Esq., Liverpool.

## TREASURER:

David Ainsworth, Esq.

## SECRETARIES:

R. D. Darbshire, Esq., B.A., Manchester.  
Rev. H. Enfield Dowson, B.A., Gee Cross.

## AUDITORS:

Edmund S. Schwabe, Esq., B.A., Manchester.  
J. Holme Nicholson, Esq., M.A., Wilmslow.

The SECRETARY then submitted the Special Report of the Committee, with certain corrections—which was received and ordered to be entered on the Minutes.

The PRESIDENT then moved, and the Rev. C. C. Coe seconded, at the request of the Committee: "That the Scheme set forth in the 1st Appendix to the Special Report is hereby approved, as being well calculated to carry out the wishes of the Trustees, and is hereby adopted as the outline of reorganisation of the College at Oxford, subject to such amendments as to details as the Committee, with the assistance of the Professors, may find it desirable to introduce; and, so approved, is remitted to the Committee for necessary elaboration."

An Amendment was moved by Mr. NETTLEFOLD, and seconded by Mr. D. MARTINEAU: "That the Special Report be referred for consideration to the Trustees at a special meeting of the Trustees to be summoned at not less than three weeks notice at Birmingham or some other central place." The Amendment was lost and the Resolution was carried.

Resolved: "That notice be given to the Trustees of University Hall, that the College will retire from occupation of the Hall shortly after the close of the Session, in June next; and that the Committee be authorised to carry out the arrangements for leaving the Hall."

Resolved: "That the Committee be directed to make arrangements for the removal of the College to Oxford, in preparation for the commencement of the College Session there in October next, in temporary quarters, on the new site or elsewhere."

Resolved: "That the Editors of the *Inquirer*, *Christian Life*, and *Unitarian Herald* be requested to reprint the Special Report, with Appendix I., and the Ministers of Free Churches to circulate copies of the same, in aid of an earnest appeal from the Subscribers and Friends of the College for support in this important measure."

Resolved: "That the Committee be instructed and authorised to revise and re-arrange the list of Deputy-Treasurers, and appoint those Officers for the ensuing year."

HENRY R. GREG, Chairman.

# Octagon Chapel, Norwich.

January, 1889.

Towards the end of 1887 the Committee appealed to all those interested in this historical chapel for help to complete the purchase of the Building (the Lease of which had then fallen in), and also to effect much-needed repairs and improvements, the Congregation itself having raised £650. This appeal has been liberally responded to, and the subjoined subscriptions are hereby thankfully acknowledged. The very defective condition of the foundations of the chapel necessitated a larger expenditure than was at first contemplated, consequently the Committee are compelled to make a further appeal to enable them to raise an additional sum of £500, which it is estimated will be required to complete the work agreed upon by the Congregation.

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Subscribed by Members of the Congregation ...	650	0	0
A Friend ...	0	10	0
A Friend, per Miss Barnard, Norwich ...	1	0	0
A Friend, per James Freeman ...	0	10	0
A Friend, per R. W. Ladell, Norwich ...	20	0	0
Ashton, Thomas, Manchester ...	10	0	0
Barnard, Miss, Norwich ...	1	0	0
Bird, Mrs., Norwich ...	0	10	0
British and Foreign Unitarian Association ...	25	0	0
Bolingbroke, Miss E. (the late), Torquay ...	1	0	0
Baxter, H. J., Norwich ...	2	2	0
Bartram, Miss Agnes E., London ...	1	0	0
Blazeby, Rev. W., Rotherham ...	3	0	0
Breeze, Thos. S., Norwich ...	1	0	0
Barnard, Frank, Melbourne ...	5	0	0
Bond, William, Norwich ...	5	0	0
Coe, Rev. Charles C., Bolton ...	10	0	0
Corkran, C. L., London ...	1	0	0
Cockrane, Charles, Stourbridge ...	2	2	0
Crompton, John W., Rivington ...	3	0	0
Cooper, W. N., Norwich ...	1	1	0
Cunnell, Charles, Norwich ...	5	0	0
Dowson, Miss S. S., Gledstone ...	10	10	0
Dowson, Rev. H. E., Gee Cross ...	2	0	0
Enfield, Mrs. Harrier, Hampstead ...	5	0	0
Every, John, Lewes ...	1	0	0
Freeman, Miss Ellen, London ...	3	0	0
Field, Rogers, London ...	5	5	0
Freeman, H. H., Melbourne ...	5	5	0
Grundy, Miss L. M., Diss ...	0	10	0
Gair, Henry W., Liverpool ...	10	10	0
Garrett, Mrs., London ...	2	2	0
Holland, Mrs., Hampstead ...	5	0	0
Harmer, F. W. (Mayor of Norwich) ...	5	0	0
Higginson, Mrs. Ellen, Southport ...	10	0	0
Howse, Edwd. S., Bournemouth ...	2	2	0
Holt, Philip H., Liverpool ...	10	10	0
Jeffery, Henry, London ...	1	1	0
King, H. W. Meade, Liverpool ...	2	0	0
King, Richd. R. Meade, Liverpool ...	2	0	0
King, Zephaniah, London ...	1	1	0
Lawrence, Edwin, London ...	10	10	0
Lawrence, Sir William, Kt., London ...	10	10	0
Lawrence, Sir James Clarke, Bt., London ...	10	10	0
Lister, Mrs. Daniel, London ...	2	2	0
Lewis, Leyson, Maidstone ...	10	0	0
Martineau, Dr. James, London ...	10	0	0
Martineau, Miss Lucy, London ...	5	0	0
Martineau, P. M., London ...	8	17	5
Martineau, David, London ...	5	5	0
Martineau, Miss M. C., London ...	25	0	0
Martineau, Hugh, London ...	5	5	0
Martineau, Mrs., Clapham Park ...	5	0	0
Martineau, Miss Mary, Clapham Park ...	2	0	0
Morton, H. J., Scarborough ...	1	0	0
Morgan, Mrs., Warminster ...	2	2	0
Norton, Mrs., Surbiton ...	2	0	0
Norton, Miss, Hampstead ...	3	0	0
Norton, Robert, Norbiton ...	25	0	0
Nettlefold, F., London ...	10	10	0
Ogden, Mrs., Ambleside ...	2	2	0
Paget, Miss E. S., Leicester ...	1	0	0
Preston, Miss, London ...	5	0	0
Reeve, Henry, C.B. ...	2	2	0
Robberds, Rev. John, Cheltenham ...	2	2	0
Robberds, Rev. C. W. ...	10	0	0
Shaan, Rev. Richard, Royston ...	3	0	0
Smith, Miss J. D., Ascot ...	10	10	0
Smith, Miss Amelia, Leicester ...	2	0	0
Sharpe, Mrs. William, London ...	1	1	0
Schwann, J. F., Wimbledon ...	5	0	0
Taylor, Miss, Diss ...	100	0	0
Taylor, Miss Emma, Starston ...	5	0	0
Taylor, Alfred, Starston ...	5	5	0
Torrie, Miss F., Norwich ...	0	10	0
Torrie, Miss E., Norwich ...	0	10	0
Troup, John, London ...	5	0	0
Taylor, Stephen S., London ...	2	2	0
Taylor, Rev. Hugon S., London ...	1	1	0
Taylor, Mrs. M. E. (Trustee) ...	25	0	0
Timmis, Rev. A. W., Stourbridge ...	2	2	0

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Wade, William, London ...	8	2	0
Worsley, Philip J., Bristol ...	5	0	0
Worsley, Mrs. Anna, Bristol ...	5	0	0
Worsley, Philip, London ...	10	0	0
Woolnough, F., Ipswich ...	1	1	0
White, The Misses, Hampstead ...	5	0	0
Youngs, John, Norwich ...	25	0	0
Youngs, Robert C., Norwich ...	3	3	0

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Further subscriptions will be thankfully received by Mr. JAMES FREEMAN, 8, Park-lane, Norwich; Mr. R. W. LADELL, Little Orford-street, Norwich (Treasurer); and Mr. W. H. STEVENS, 60, Earlham-road, Norwich (Secretary).

# WANDSWORTH UNITARIAN CHRISTIAN CHURCH.

## Opening of New Organ—Appeal for Extinction of Debt of £550 on Church-Building Fund.

The Committee of the above church earnestly appeal to sympathisers for assistance in extinguishing the debt of £550 outstanding from the Building expenses.

The church has been opened over three years, during which period its value to this populous suburban district has been amply proved, and there is no doubt that an immense work for good awaits it in the future. The Committee feel they will not ask in vain for generous co-operation in their present effort to release the income of the church from the burden of Interest on the Debt. The special urgency of this appeal is apparent in consideration of the fact that hitherto a part of the income has been supplied by annual grants from the London District Unitarian Society, under whose auspices the church was originally founded. These grants have been substantially diminished year by year, but the Committee are anxious to wholly release the funds of the Society from this liability as speedily as possible, in order that other movements may benefit by them.

Being desirous of further promoting the usefulness of the church and of developing a self-supporting congregation, the members have (with the kind assistance of one gentleman outside their number), fully subscribed for a New Organ (by Bishop and Sons) at a cost of £250; and it is proposed to use the occasion of the Opening Services as an opportunity for making a vigorous effort to remove the last item of debt upon the church.

Toward the extinction of the Debt the following sums have been already subscribed:—

A Friend (providing the remainder is subscribed by Midsummer) ...	£200	0	0
J. F. Schwann, Esq. ...	50	0	0
G. L. Bristow, Esq. ...	50	0	0

Further subscriptions are respectfully solicited.

The NEW ORGAN will be Opened on FRIDAY, February 22nd, the following being the arrangements for the day:—

Short Devotional Service, 3.45 P.M., Rev. W. CAREY WALTERS (of Kensington).  
Organ Recital, Mr. W. TATE (Organist of New Gravel Pit Church, Hackney).

Choral Service, 7.30, Rev. C. J. STREET, M.A. (of Croydon).

Tea will be provided for friends from a distance. Collections in aid of the Debt Fund will be taken at each service, and contributions will be thankfully received by

G. LAWFORD, Esq., Hon. Treasurer,  
Sherbrooke Lodge,  
Nightingale-lane, Balham, S.W.;  
or by Rev. W. G. TARRANT,  
4, Geraldine-road, Wandsworth, S.W.

ETHICAL SOCIETY, ESSEX HALL, ESSEX-STREET, STRAND, SUNDAY, February 10, Mr. S. ALEXANDER, M.A., on "The Individual and the Law." 7.30.

# ESSEX HALL, ESSEX ST., STRAND.

On MONDAY, February 11, 1889, Professor J. ESTLIN CARPENTER, M.A., on "The Messianic Idea."

Printed by WOODFALL & KINDER, 70 to 76, Long Acre W.C.; and Published for the Proprietors by C. A. BRIDGMAN, at the Offices, Essex Hall, Strand, London W.C.—Saturday, Feb. 9, 1889.